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THE NEW CHRISTIANITY.

APPEAL TO THE CLERGY AND TO ALL MEN

IN BEHALF OF

ITS LIFE OF CHARITY;

Pertaining to Diseases, their Origin and Cure; the Use of Intoxicants
as Beverages and for Sacramental Purposes; the Use of Tobacco
and Opium; the Pernicious and Destructive Habits of
Women, and the Abuse of Children; and the
Prevailing Cruel Treatment of Girls
and Young Women.

"The First [Essential] of Charity is to look to the Lord, and shun evils because
they are sins; which is done by Repentance.

"The Second [Essential] of Charity is to do good [works] because they are uses."
Emanuel Swedenborg,

BY JOHN ELLIS, M.D.,

AUTHOR OF THE "AVOIDABLE CAUSES OF DISEASE," "DETERIORATION OF THE
PURITAN STOCK," "SKEPTICISM AND DIVINE REVELATION," "THE WINE
QUESTION IN THE LIGHT OF THE NEW DISPENSATION," ETC.

NEW YORK:

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PREFACE.

THE contents of this volume have been principally compiled from the Author's previous works, viz., "The Avoidable Causes of Disease" and "The Wine Question in the Light of the New Dispensation." The latter volume resulted from a controversy extending over a period of six years with the editors and contributors of different religious periodicals, which commenced in the periodicals by assaults upon the principles of total abstinence by the advocates for intoxicants; and when the periodicals refused to admit replies, these replies were printed by the author in a pamphlet form, generally carefully repeating in their own language the assumptions, arguments and ideas of his opponents in full. These pamphlets have recently all been printed and neatly bound in one volume. In his writings the author has generally carefully withheld the names of the advocates for the use of intoxicants; and in this volume he will not only do this, but will also withhold the names of the religious periodicals which advocate the use of intoxicating wine as a beverage and as communion wine; and he does this principally for two reasons: First, because he desires as far as practicable to avoid a personal controversy with clergymen and with ministers who conduct religious papers; and second, because he is satisfied that the day is not far distant when many of our clergymen and the conductors of our religious periodicals, who to-day advocate the use of intoxicants as beverages and for communion purposes, will most sincerely regret ever having done so; and the descendants and successors of all will be chagrined to find in a printed volume positive evidence that their forefathers and predecessors ever stood upon the wrong side of this great practical question of life, so late as the year 1887. In this volume, therefore, the writer has endeavored to omit, as far as practicable, the controversial portions of his writings, and to present the question solely upon its merits.

QUALIFICATIONS OF THE AUTHOR OF THIS VOLUME.—As the writer is an M.D., instead of a D.D., in a religious serial conducted or edited by clergymen, we read as follows :

“As the author (Dr. Ellis) writes as one having knowledge and authority, we naturally ask what qualifications he brings to the inquiry.”

If it were neither immodest, disrespectful nor improper for clergymen to thus publicly ask such a question in a religious paper, in view of the fact that the writer has reached the age of more than threescore years and ten, and has undoubtedly been well known personally and by his writings, for more than a quarter of a century, to some at least of the clergymen concerned either in editing or conducting that serial, it may not be immodest nor improper, in view of the vast interests at stake and evils which result from false teaching, for the writer to frankly reply to the above question.

There is one qualification so necessary for a writer to possess for a full and fair consideration of moral and spiritual questions, that all other qualifications, however high in degree or necessary in their nature, avail nothing without it. There must be not only a sincere desire to find where the truth lies, but also a determination to follow that truth whithersoever it may lead. This is especially the case in an inquiry like the present, where long-established customs, pre-conceived ideas, hereditary inclinations, and even acquired appetites, are involved. Without this qualification, we all know that having eyes we may see not, and having ears we may hear not. Before we can fairly begin to discern the real falsity of views we may hold, we must, by hearkening to the truth, have come into a state of doubt as to our opinions : for the truth only can show us our errors. The priests and scribes possessed every qualification except this one, for judging of the Lord's claim ; but for lack of this, while they listened to the truths He spake, they closed their hearts against them, and listened only that they might entangle Him in His words. Blinded by their prejudices, seeing they would not see, and hearing they would not hear.

No mere man, seer or prophet, has ever had a more clear insight into the characteristics and peculiarities of the human mind than Emanuel Swedenborg.

Thus Swedenborg says : “Those who are in falses, and especially those who are in evils, are said to be bound and in prison ; not that they are in any bonds, but because they are not in

freedom ; those who are not in freedom being interiorly bound ; for those who have confirmed themselves in what is false are no longer in freedom of choosing and accepting the truth, and those who have much confirmed themselves therein are not in freedom to see it, still less to acknowledge and believe it, for they are in the persuasion that what is false is true, and what is true is false ; so powerful is this persuasion, that it takes away all freedom of thinking anything else, consequently it holds the thought itself in bonds and as it were in a prison. This I had much opportunity of being convinced of, experimentally, from those in the other life who have been in a persuasion of the false by confirmations in themselves ; they do not at all admit truths, but reflect or strike them back again, and this with an obstinacy proportionate to the degree of persuasion ; especially when the false is grounded in evil, or when evil has persuaded them."

Again, Swedenborg says : "Man is able of himself to abstain from evils, but he cannot of himself receive good ; the reason why man of himself abstains from evils is, because the Lord continually flows-in into the will of man with that endeavor, and thereby puts in him freedom to desist from evils, also to apply himself to good ; the Lord likewise gives him the faculty of understanding truth, but the reason why he does not understand is, because he is not willing to understand, and this on account of evil which is of the life ; for the false defends evil, and truth condemns it."—*Arcana Cœlestia*, 5096-8307.

The writer was born of parents who belonged to one of the prevailing sects. He well remembers hearing his grandfather, when an old man, after taking a glass of cider-brandy, exclaim : "One of the good gifts of God, if taken with faith and prayer." Until he was about eighteen years of age, his father set him an example of using fermented cider and cider-brandy, in moderate quantities ; and he himself used these articles occasionally, as other young men did. He was never baptized, or a member of any church organization, until he was over thirty years of age. When about eighteen years old, in the dawning light of this New Age, he saw the evil of drinking intoxicating drinks, and he resolved to put this evil away from his life. That resolution, with the help of the Lord, he has faithfully kept. Having seen the false views which descended through his ancestors from the dark ages of the Christian Church, and rejected them ; and striven, as he thinks, faithfully, to put away the inherited and acquired inclination from his life, every unbiased Christian can see that he should be in

freedom upon this subject, and that he has the first and by far the most important qualification for judging correctly between truth and error, as to the use of intoxicating drinks. And he will further say that, in his own estimation, all things considered, no man in the Christian Church has had better facilities for examining this subject; and no one has more critically, carefully and faithfully examined it in all its various aspects for the last forty years than has the present writer.

First, as a physician, his attention was early called to the consideration of the question of prescribing intoxicating drinks in cases of sickness; and during the first three years of his practice, by careful observation, he satisfied himself that, as remedies, they are rarely useful, generally unreliable and often very injurious; and that, in almost if not in every instance, it is not difficult for the intelligent and skillful physician to select much safer and better remedies.

Again, as a Professor of the theory and practice of medicine in medical colleges in Cleveland and New York, as a lecturer on temperance, and as a writer on the Avoidable Causes of Disease, and the Deterioration of the Puritan Stock, and finally in conducting the controversy with the clergy on the wine question for the last six years, the writer has had occasion to repeatedly and persistently examine this question in all its various aspects. And it is safe to say that no writer has ever had the co-operation and assistance of a greater number of clergymen, physicians and laymen than has the present writer, in the consideration of the wine question. From those residing in the city of New York and its vicinity, in the East and the West, the North and the South, and in England, the writer has received many suggestions, and he has been able thereby to make clear many points which might otherwise have escaped his notice. And his numerous opponents have brought to his notice many assumptions and arguments in favor of the use of intoxicants, to which he has had an opportunity of replying.

The writer, as will be seen farther on, has performed many experiments in the preservation of wine unfermented, generally strictly following the directions given by ancient writers. These experiments any reader can readily repeat, and thus satisfy himself beyond the possibility of a doubt that unfermented wine does exist, and that it is no new thing.

As the light and heat of this New Age descending from the Lord began to enlighten the understandings and warm the hearts

of people, a few earnest Christian men, as they looked around upon the scenes of wretchedness, suffering, crime and death which result from the use of fermented wine and other intoxicants, were moved to inquire if all this could result from the use of a harmless, useful and necessary substance or fluid; and if it was not possible that their ideas as to wine might be erroneous; in other words, they were led to inquire if there are not actually two kinds of wine, both called wine, the one good and the other bad. They commenced a most careful and thorough examination of all the passages in the Bible which refer to must, wine and strong drink in the Hebrew and Greek Scriptures; reviewing with the utmost care their translations into the Latin, English and various other languages. They also sought and carefully investigated the writings of the ancients who wrote during and before the Apostolic days, to ascertain the various methods of preparing and preserving the juice of grapes, as well as to see what fluids were called wine in those days; and the passages referring to wine, must and strong drinks, they carefully translated into English. They also searched carefully the writings of the early Christian fathers for their testimony, and translated into English whatever they found in them which had not been translated, and carefully revised what had been. Not satisfied with all this, some of the above writers visited once or more the Bible lands and carefully examined the monuments, tombs and present customs and languages for any evidence which might throw light upon this subject. In addition to the above, distinguished scientific and medical men have, by careful experiments and observation, examined the process of fermentation, the changes which ensue in the substance fermented, and the products which result, and the effect of the chief product—alcohol—on man and animals when they drink it.

As a result of these researches by earnest men, many volumes have been written and published, giving to the world the results of these investigations. Among the works alluded to above, there is a large "Bible Commentary," written by two distinguished scholars of Great Britain, devoted exclusively to the examination of every passage in the Bible which refers to the juice of the grape, wine, or strong drink, in the slightest degree.

The present writer has not been satisfied simply with the testimony of dictionaries, although, as the reader will see, he has not neglected the dictionaries; but he has gone to the writings alluded to above, written by experts, and has diligently read all which have

come within his reach, marking carefully with his pencil such passages as he regarded as more or less specially important, which he might want to use, and designating their relative importance by distinct marks, so that at a glance he could find the passages which he desired. It is thus that he has prepared himself to meet his opponents upon the wine question, and has been able amid the cares of a very busy life, to write the volumes hitherto sent forth to the members of the Church, from which this present volume has been chiefly compiled. Aside from the results of his own investigations, observations and reflections, he has endeavored to select the choicest and the most appropriate passages to proclaim, illustrate and explain the truth ; so that the reader of his works may have before him the essential facts and arguments, without the necessity of reading so many volumes as he has read.

Having written this work on the Wine Question with so much care, he cannot but feel that it should be read by every man and woman in the Christian Church who cares for the welfare of the Church, and its purity and good name among men ; and by all who care for the welfare of their children, families, neighbors, or their own welfare both here and hereafter. A fearfully false doctrine in regard to wine and alcoholic drinks is abroad in the world, attended by evils the most terrible and deadly ; and the Church can only be reformed and raised out of its present state of sleep by the truth, and by its members and its young hearing or reading the truth and living according to its light.

In the following pages the reader will find the Wine Question considered in the light of the natural and medical sciences of this day, the writings of the Ancients, especially of those who lived near the beginning of the Christian era, the present customs and the traditions prevailing in Southern Europe, Northern Africa and Western Asia, and also in the light of the Sacred Scriptures in the Hebrew and Greek languages, and as translated into the Latin, English and other languages ; and last but not least, in the light of the Science of Correspondences.

This volume has not been hastily written, for in it are embodied the facts and arguments which have been confirmed by more than half a century of observation at home and abroad, and the careful reading of many volumes, together with the results of many experiments. The writer has endeavored to meet fully and fairly every assumption and argument which has, up to the present hour, been advanced in favor of the use of the drunkard's cups by those who believe in the use of intoxicants as beverages, and especially

who believe in the use of fermented wine as a communion wine. The evidence, as the reader will see, is so overwhelming in favor of the truth that there are to-day, and always have been from the earliest historic periods, two kinds of wine, both called wine, one good and the other bad, that it is difficult to understand how any one who has neither acquired an appetite for intoxicants nor strongly confirmed himself in the "one wine theory," can still continue to advocate the use of fermented wine and other intoxicants. How any Christian man who has examined this question carefully, can look around him and see the fearful results which follow the use of such drinks, and still continue to open his mouth or write in a manner which will justify, if not encourage, their use as beverages, and even in the most holy ordinances of the Church, it is impossible to conceive. The truth is that men otherwise of note, whose writings show that they have examined the wine question with no special care, such as the importance of the question demands, advocate their "one wine theory" and scout the idea of there being any wine but fermented. They consequently assume that fermented or leavened wine is the good wine of the Word; and we are sorry to say that some of our religious periodicals publish articles full of such false ideas, and they are sent broadcast over our land—a polluting stream which should be diligently turned from the door of every household where dwell the young, by every parent who cares for the welfare of his or her children.

Why, kind parents, you need not go beyond the wine-drinkers and drunkards whom you see in your neighborhood, and remember our Lord's words, "A good tree doth not bring forth evil fruit;" "by their fruits ye shall know them," to know for a certainty that fermented wine has no place in the human body, nor as a communion wine. Look at the red congested face, watery eyes, rum blossoms upon the nose and cheeks, the expressionless vacant eyes, the angry look, the trembling hands, the reeling gait, the congested and diseased brain, lungs, stomach and kidneys, or at the drunken human form lying in the gutter; or again, look at the drunkard, see his freedom destroyed and every passion perverted and excited until the man speaks filthy, violent and angry words, and does acts and commits crimes which he would never think of doing when not under the influence of intoxicants; witness the extent to which life is shortened among the drinkers of intoxicants, even among moderate drinkers, and say if you can in conscience, as a Christian man, that you think that fermented wine is a good and orderly drink, suitable to be put upon the Lord's table, or to be

put into the human stomach. Please remember that its use is entirely unnecessary, at least during health, and that no results bearing the slightest resemblance to the above, ever follow from the use or even abuse of acknowledged healthy articles of food or drink. We shall show by the Science of Correspondences that fermented wine and other intoxicants have their origin or life through hell, or human perversions; and that their use leads multitudes down to hell, we can have little reason to doubt; for we are told that "no drunkards shall inherit the kingdom of God."

The Lord is the Creator. The spiritual world from Him, is the world of causes; the material world is the world of effects. All natural things and processes must of necessity correspond to their spiritual causes. This Science of Correspondences is a universal science; it is the science of all sciences. In accordance with it was the universe created, the world and all things that dwell therein; and in accordance with it were the Sacred Scriptures written; therefore the works of creation and Divine Revelation, when both are correctly understood, can never conflict. For a correct understanding of nature and natural phenomena and of Divine Revelation, a knowledge of the Science of Correspondences is all-important; for it is the letter that killeth or conflicteth, but the spirit giveth life. In the earlier ages of the world this science was understood by perception; but as men forsaking the Tree of Life or the Lord began to be seduced by their sensual and selfish appetites and passions, and to live evil lives, they gradually lost a knowledge of this grand science; until at this day we can only see the remnants of it in the hieroglyphics, mythology and idolatry remaining among different nations, and the mysteries of Masonry, and the few traces which remain in our present languages.

The Lord in great mercy has at this day revealed a knowledge of this Science of Correspondences, by a thorough acquaintance with which the works of creation can be understood, and the Sacred Scriptures can be interpreted so that man can see and know that the interpretation is correct. Emanuel Swedenborg, the man through whom the Lord has made this new revelation, assures us that the angels rejoiced greatly that it had pleased the Lord to reveal a knowledge of correspondences so deeply concealed during some thousands of years. "And they said it was done in order that the Christian Church which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord."—*Conjugal Love*, 532.

Even in distant Australia the new light is beginning to shine

"On the 29th August, Dr. H. W. Jackson lectured at the New Temperance Hall, Pitt street, on 'The Inspiration of the Bible.' In the course of his remarks the lecturer said that the heads of the various churches, including our respected Primate, had recently been speaking on this subject; but none of them had attempted to define in what the inspiration of the Bible really consisted. Men were told to believe in the fact, but at the same time they were taught that it was a mystery that no man must look into. Science, free thought, and textual criticism were all being made use of by infidelity to assault the Bible, and its defenders stood virtually disarmed. In this age men could not long believe what they did not intelligently understand. It was stated by many authorities that the inspired writers were presented with a general view of the matters on which they wrote, and were left free to present them in their own words and with their own comments. But if this was the case the Bible was not the Word of God, but the word of man. Guidance of this kind was not inspiration, but simple illumination. Every writer or speaker who ever gave a single truth to the world had illumination of this description, for all truth is from God. The lecturer maintained that the Bible contained the very words of God, dictated through human instruments, and written in such a form as to convey living and vital spiritual truths to mankind in all ages and conditions. To fulfill such a mission it must necessarily be parabolic in structure, infallible in its correctness, eternal in its interest, capable of experimental proof and of universal application. These tests he maintained the Bible amply fulfilled. But there were two revelations of God—the visible universe and the written Word. The latter was given to supplement the former; not to repeat the knowledge which we could gain by research for ourselves. The expressions in which the Divine truth was clothed were chosen, not because of their relation to scientific or historical facts, but because they were fitted to enshrine the spiritual and celestial truths which the Almighty Author sought to convey. The Word of God differed from the word of man in the same manner as the works of God from the works of man. The perfection of the latter was all on the surface, but the deeper we searched into the former the more beauty and wisdom did we find. Scrape a picture and nothing but a soiled canvas is left; but in examining man, we come successively to the muscular, vascular, osseous and nervous systems, each more wonderful than the other; and if we could get deeper still, we should come to the human soul in all its

perfection. So it was with the Word of God. In its inmost were to be found the Divine love and wisdom of its Author, whilst its exterior was adapted alike to the humblest or the most exalted intelligence. The lecturer proceeded to explain that the spiritual sense of the Bible was to be evolved, not by the capricious imagination of the reader, but by a definite law according to which it was written—a law of correspondence founded in the relation between the spiritual universe and the material universe, both of which, having one common Author, were ultimately connected. During his discourse, of which the foregoing is a very imperfect fragment, the lecturer was listened to with marked attention by the large audience assembled.”—*Sydney Daily Telegraph*.

It will be the aim of the present writer to bring the light of this science to bear upon the wine question, in addition to all the knowledge which can be drawn from all other sources.

Then last, but not least, the writer by a diligent study of the writings of Emanuel Swedenborg, has endeavored to make himself familiar with the Science of Correspondences in accordance with which man, the world and all things thereon, were created and the Sacred Scriptures were written. There are thousands of clergymen belonging to the various Christian denominations, who are beginning to realize that the Sacred Scriptures can never be correctly interpreted by any man without the help of this newly revealed science. And there are scientists who begin to understand that a knowledge of this science is indispensable for a correct understanding of physical phenomena; and there are a goodly number of physicians who are beginning to perceive that the physical body and the laws of physical health correspond to the spiritual body and the laws of spiritual health, and that the causes of natural diseases correspond to the causes of spiritual diseases; and consequently that man cannot violate the laws of physical health and life with impunity, even so far as heavenly life in the soul is concerned, a truth St. John shows us in his wish for Gaius. “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth” (III Ep. John, 2). They are also beginning to understand that there is the most wonderful correspondence, in every particular, between the various methods of palliating, restraining and curing natural diseases and evils, and the methods of palliating, restraining and curing spiritual diseases and evils. This science is a universal science. The second coming of the Lord in the clouds of Heaven—not of earth—or the literal sense of the

Sacred Scriptures revealing the spirit and life contained therein as a jewel in its casket, is not to destroy or tear down or scatter that which is good and true on earth, but to restore, purify and reunite men in the worship of one God, and in a belief in rational doctrines flowing from Him. Thus a knowledge of the Lord is to cover the earth as the waters cover the deep, and the Christian Church of every name is to be renovated by its members seeing the truth and shunning, as sins against God, the evils it reveals.

Swedenborg tells us that : "The presence of the Lord is continual with every one, whether wicked or good, for without His presence no man can live ; but His coming is with those only who receive Him, and these are they who believe on Him, and do His commandments. . . . The mere presence of the Lord, and the illustration of the understanding thereby, may be compared with the presence of solar light in the natural world, which, unless conjoined with heat, cannot prevent a universal desolation on the face of the earth."—*True Christian Religion*, 774.

It may be very pleasant for us of the Christian Church to float along with the current, bearing in our understandings the beautiful doctrines and the clear faith of the New Christianity, but shunning all knowledge as to the fearful evils of life in the midst of which we are dwelling, and carefully excluding such knowledge from our pulpits and from the columns of our periodicals, lest our fancied peace may be disturbed, making no efforts to shun these evils ourselves or to help our neighbors to shun them, beyond thinking we will be moderate or temperate in indulging in them, that we bring not sudden destruction upon ourselves. But is such a life the life of the New Jerusalem, which requires that a man shall carefully examine himself that he may see his evils, and then that he shall shun them as sins against God ?

Charity requires the conscientious shunning of evils ; and wherever men and women are faithfully striving to thus act, in them is the New Christianity beginning to be ultimated on the earth in this our day.

Again, in the *True Christian Religion*, No. 674, we read : "If the succession of churches from ancient times to the present be inquired into, it will be seen that former churches were external churches ; in other words, that their worship consisted in external rites, representing the internal principles of the Christian Church, which the Lord founded during His abode in the world, and which is now (A. D. 1770) beginning to be built up by Him."

In the *Arcana Coelestia*, 4672, we read : “ Every Church which commences from faith, has no other regulator than the understanding, and the understanding has no other regulator than that which is hereditary to man, viz., self-love and love of the world ; it is otherwise with the Church which commences from charity ; it has good for its regulator, *and in good the Lord.*”

“ For the good of life according to one’s religion contains within it the affection of knowing truths, which such persons also learn and receive when they come into the other life.”—*A. C.* 455.

“ Evils which belong to the will are what condemn a man and sink him down to hell ; and falsities only so far as they become conjoined with evils ; then one follows the other. This is proved by numerous instances of persons who are in falsities, and yet are saved.”—*A. C.* 845.

Charity requires, perhaps above all things, that the Church should take good care of the young within its borders ; yet too many of our Church organizations in this country, so far as the writer is aware, take no *special measures* to guard the young against the most fearful and destructive habits of using intoxicants, tobacco (a most deadly poison), and tight dressing. These evils are known and seen by intelligent men and women ; and, as to our Church periodicals, which should especially guard the young from such evils before they are allowed to enter our homes, the reader will see where some of them stand. Even some of our Church organizations give no certain sound as to these evils ; and, as a consequence, men and women belonging to them, who are “ bond servants ” to such evils, instead of seeking the “ dens and caverns of the earth,” where their example, influence and acts will harm no one else, openly gratify their perverted appetites and passions before the uncontaminated and the young. Many do this undoubtedly without stopping to think of the consequences to the young and inexperienced ; yet, if charity ruled in our organizations, it does seem that the latter would give forth no uncertain sound as to these evils. How can the organized churches see such fearful degradation, suffering and destruction around us, and make no special efforts to call their own members to repentance, or to guard the children and young from contamination ?

We may well remember the clear and explicit truths revealed to us in the writings of Swedenborg, viz. : “ Doctrine is of no account unless men live as it teaches ; that is, unless they regard life as the end. Moreover, many who have been distinguished for their skill

and knowledge in points of doctrine, are among the infernals ; but all who have lived a life of charity are in heaven."—*Arcana Cœlestia*, 1515.

"In the spiritual world to which every man goes after death, it is not the character of your faith nor of your doctrine into which inquiry is made, but the quality of your life."—*Divine Providence*, 101.

"Life constitutes the Church, but not doctrine, except so far as it be of the life ; hence it is evident that the Church of the Lord is not here or there, but that it is everywhere, as well within those kingdoms where the Church is, as out of them, where the life is formed according to the precepts of charity. Hence it is that the Church of the Lord is spread through the whole world, and yet that it is one ; for when life constitutes the Church, and not doctrine separate from life, then the Church is one ; but when doctrine constitutes the Church, then there are many Churches."—*A. C.* 8152.

The writer in the following work has endeavored to be guarded in all of his statements, and to make none but what are true ; and he has endeavored to establish every position assumed by an abundance of testimony, and by facts and experiments where practicable. The advocates of the "one wine theory" generally assume that there is but one kind of wine, and the reader of their arguments and criticisms on the writings of their opponents, should always bear this in mind ; and they are full of other assumptions which have no foundation in truth or facts. In a criticism of Dr. Kerr's works a writer says : "Of course the practice (among the ancients) of adding several parts of water to one of wine, is certain evidence that the wine is intoxicating." Can anything be more absurd than this assumption ? Please remember that in those old times they had no distilled spirits to add to their wines as we have, and that they were not as strong as most of our wines. What drinker of fermented wine would be satisfied with adding from five to twenty-five times the amount of water which he has of wine ? But when we are told that these wines which were thus diluted were as thick as honey, and that they had to be scraped from skin bottles, and were unquestionably the pure juice of the grape boiled down to one-fifth of the original quantity, there is no difficulty in understanding why they thus diluted their wines ; and we know that no thick wine like those described, can be made by boiling fermented wine. Again, the above writer or critic, speaking of the Hebrew word *Shekar*, usually in the Bible trans-

lated strong drink, says : " It is not reasonable to suppose that it can be used here of an intoxicant, and there of a non-intoxicant; at pleasure." Why not ? If we remember that Shekar means either the sweet juice of the palm or the juice of other fruits than the grape, and remember that, like wine, it may be fermented or unfermented, where is the difficulty in supposing that it may be spoken of when sweet and unfermented as a harmless and useful drink, and when fermented as an intoxicating drink ?

We have endeavored in this work to expose every assumption and argument which has thus far been made in favor of intoxicating drinks, and the author refers the reader to the following pages, and the index at the end of the volume, for facts and arguments with which to meet the advocates of the " one wine theory " wherever they may show a hand.

The Divine Commandments and the Lord's sayings are the laws of spiritual life and health, and without keeping them in intention, thought and act, men can never enjoy spiritual health ; and so the laws of physical life must be kept or men can never enjoy physical health. When men violate the laws of spiritual and physical life, they naturally begin to frame doctrines which will justify them in gratifying their perverted passions and appetites, or begin to eat of the fruit of the tree of knowledge of good and evil ; being seduced by the serpent, or their lowest sensual earthly natures, which in a true state will always be kept under the control of the higher faculties of the soul. Thus have originated all the evils and false doctrines in the world, and men come to love the evils and confirm themselves in the false doctrines, and teach them to their children, however false and absurd they may be; and thus evils and falses are perpetuated. And when the men of the Lord's Church on earth generally come to confirm, from the Sacred Scriptures, false doctrines and falses which justify evils of life, which are destructive to man's spiritual and physical life, then the Church has come to its end ; and nothing but a new Revelation from the Lord and a new inflowing of truth and life from the Lord through heaven can save our race from destruction. Men to-day quote isolated passages from the Word of the Lord to justify the most abominable falses and evils of life, as though there were no distinction between that which is true and that which is false, or between that which is good and that which is evil, thus confounding the two.

CHAPTER I.

GENERAL PRELIMINARY REMARKS—FOOD, GOOD AND INJURIOUS.

THE Essential Doctrines of the New Christianity are :

First, That God is one in essence and in person, in whom is a Divine Trinity of Father, Son and Holy Spirit ; finitely represented in man who is created in His image, by his soul, body and acts, or more interiorly by his love or will (for “ God is love, and love is the very life of man ”), by his understanding and the thoughts, words and acts flowing forth from his will through his understanding, by which the spirit of man is manifested in this world. The Lord Jesus Christ is that one God manifested to man, in whom dwells all the fullness of the Godhead bodily—God in His Divine Humanity, the only true Object for the worship of men and angels. To worship and bow down to no other gods but Him, requires that we shall put away by resisting and shunning, our hereditary and acquired love of rule, in temporal and especially in spiritual things for our own self-aggrandizement and glory ; and to remember that “ one is our Master, even Christ, and that all we are brethren.” It requires us to shun the love of money for its own sake, or for the sake of being called rich, or for the sake of vain and useless display ; and to remember that the earth is the Lord’s and the fullness thereof, and that we are but stewards. It requires us to restrain our passions, and to deal honestly and faithfully with our fellow-men, and to remember that we are to strive to love our neighbor as ourselves. It requires that in eating, drinking and wearing we should make *use* the great aim, and not simply the gratification of our hereditary inclinations or acquired and perverted appetites ; and we should remember that we should so eat and drink and clothe ourselves, and so live as to develop and sustain strong, healthy, physical organizations, that we may live and be able to perform the active duties of life, instead of being an unnecessary burden upon others, and going to an untimely grave from our violation of the laws of our physical life.

The second essential doctrine of the New Christian Church is like unto the first, viz., a life of Charity. We are told by Emanuel Swedenborg, servant of the Lord Jesus Christ, in whose writings the Lord has revealed to us the glorious truths of the New and Crowning Church on earth, that the first essential of Charity consists in shunning evils, and especially in shunning evils as sins against God.

“Charity toward the neighbor,” says Swedenborg, “consists in doing what is good, just and right, in every act and in every employment. It extends itself, therefore (or has relation), to everything that a man thinks, wills and does.”—*Heaven and Hell*, 360.

Again, he tells us that all good is from the Lord and all evil is from hell ; and evil is opposed to good. Consequently before a man can receive good from the Lord, and do good which is really good, he must shun evils. In fact, before a man can see the truth which leads to good, he must shun the evils which the truth condemns ; otherwise, as Swedenborg truly says, “he cannot see the truth because he is not willing to see it.” And this is of the Divine Providence ; for if he were to clearly see the truth without living according to it, he would add to his other evils the sin of profanation. We must shun the violation of the Divine Commandments because they are the laws of spiritual life revealed to us by the Lord, and to transgress them is to sin against Him. We must shun the violation of the laws of our physical life ; for if we transgress them the penalty is sure—deformity, disease and suffering, if not premature death. The Lord did not come into the world to save us from the penalty, but to save us from sin by giving us freedom and the ability to shun evils ; and if we do not voluntarily co-operate with Him by shunning evils, we cannot be saved from the penalty attached to our sins, for “the evil-doer shall not go unpunished.” When a man deliberately and knowingly violates the laws of his physical life, that violation becomes to him a sin, and will affect his eternal destiny like other violations of the Divine Commandments.

And now, Brethren, you of the Christian Ministry, let us all remember that humanity can only be raised from its present fearfully depraved state, by men and women shunning evils ; and that shunning evils from selfish and worldly motives, such as love of gain or fear of loss of reputation, or even of health, will never redeem our race from the prevailing evils ; evils must be shunned as sins against God, and because they will tell on our eternal

destiny, or there will be no radical reform. If man is in the effort to shun one evil because it is a sin, Swedenborg tells us that the Lord can and does keep him in the effort to shun all evils. In this great truth lies the hope of the world. Take, for instance, the great temperance reformation, the appeal has been made in the past too frequently by earnest, zealous laymen and by clergymen, to men to shun the use of intoxicating drinks from worldly and selfish motives, instead of shunning their use as a sin against God, and because it will affect their future life ; and what is the result ? The writer has just received a letter from the State of Maine, which shows clearly the result when evils are shunned from selfish motives, instead of because they are sins ; he says :

“BATH, June 22, 1886.

“DR. JOHN ELLIS :

“*Dear Friend*,—The next thing needful to be done is to overturn the Tobacco Craze, the nursery of rum-drinking, as I believe. The whole country seems inclined to give this State the credit for temperance, but in my opinion it is a mistaken notion ; for much the larger portion of even temperance men, so called, in and out of the Church, and an immense majority of the young people, three feet high and upwards, take to smoking cigars and cigarettes, and I think it is not difficult to foresee the consequences by the time they arrive at the age of twenty-one—tobacco, as I think, being the nursery of inebriation. When I was a boy smokers in the street were rarely seen, and when seen were fined ; but now eight out of ten passing, are either smoking or have cigars in their mouths ; or at least six out of eight are so seen, whether in the New or Old Church, the same—except the Methodists.”

We may well thank the Lord that there is one denomination of Christians which is striving to make a stand against this direful evil. May the Lord prosper them in their efforts !

And thus it is if men from selfish and worldly, instead of spiritual and eternal motives, give up an evil habit, they are not held by the Lord and thus restrained by conscience from seeking other unlawful gratifications as substitutes ; consequently, it is not uncommon to see earnest advocates of total abstinence from alcoholic drinks, and even clergymen, smoking and chewing tobacco—a most deadly poison—the smoke of which in the atmosphere, and the juice therefrom in the saliva, are offensive to all who are not accustomed to inhale the one and see the other ; yet such smokers and

chewers of this nauseous weed seem to have little or no hesitancy in smoking and chewing publicly, even in presence of women and of children, thus setting an example to all, the results of which we see all around us. The writer is satisfied by the testimony of careful observers, and by his own observation for many years as a physician, and especially by his observations during a year recently spent in traveling abroad in Europe, Asia and Africa, that the use of tobacco impairs the vitality and stamina of our race, both mentally and physically, quite as much as the use of intoxicants. To be satisfied that this is true, the reader has only to compare the children, and especially grandchildren, of smokers and chewers, especially where both parents have used the weed before their birth, with the children of those who totally shun this poison.

Does any Christian man say that it is not a sin to indulge in the unnecessary habits of drinking intoxicating drinks, smoking and chewing tobacco or opium, and tight dressing?—all of which impair health, and even the vitality of the children born, and cause so much unhappiness and suffering, and often rapidly destroy life, and, as statistics show, shorten materially the average duration of human life. Are such courses of life no violation of the Divine command: "Thou shalt not kill"? Is it no violation of the command to love our married partner, children and neighbor, to drink intoxicants which we well know endanger our freedom, love to the Lord, wife, children and neighbors, and which we know may bring wretchedness and sorrow untold to all whom we should hold most dear? Is it no violation of the Divine Commandments to pollute the atmosphere which wife, child, friends, neighbors, and even strangers within our gates, are obliged to breathe, by puffing into it the nauseous smoke of tobacco, which, according to the testimony of some observers, occasionally destroys the life of infants? Is it no violation of the Divine Commandments for women by tight dressing to prevent the development of the body, and to cause the most serious displacement of organs, and the greatest deformity of the body, until they are not able to bear well-developed and healthy children and to nurse them successfully, until the very existence of the native American race is threatened? Gentle reader, look at the frail, deformed, nervous, delicate, sickly American women around you, and at their puny, imperfectly developed, sickly and dying children, and at the suffering, unhappiness, poverty and discomforts which result from such evil habits. Look at the native American families, dwindling, from

the prevailing evil habits among men and women, from four to twelve children down to one, two, or three within the last seventy years; and say, if you can, that the unnecessary indulgence in habits which produce such shocking results, is not a sin against God and a violation of the commands to love the Lord with all our hearts and our neighbor as ourselves, instead of being ruled by perverted appetites and vanity.

According to the testimony of physicians having in charge the insane in our public institutions, more than one-third of the cases of insanity which exist have been caused by the use of intoxicants; and the writer will make the prediction that the day is not far distant when it will be found that not less than another third of the cases which exist among men, are caused by the use of tobacco, and no inconsiderable number of both sexes by the use of tea and coffee; and at least one-third of the cases which exist among women, are caused by tight dressing and habits of idleness, and consequent discontent and nervousness. Then we have only to look at the mental anxiety, disappointment, mortification and poverty which result from the above evil habits, to account for a large portion of the remaining cases of insanity, excepting perhaps a few cases where there is a strong hereditary tendency; and correct habits of life would unquestionably overcome even such a tendency in most cases. For life from the Lord flows in most abundantly into all who repent and are striving to live orderly lives.

Chief-Justice Noah Davis, of New York, in an address on the relation between intemperance and crime, says:

“Intoxicating drinks enable men to commit crimes, by firing the passions and quenching conscience. Burke, the Irish murderer, whose horrible mode of committing his crimes has taken his own name, in his confessions states that only once did he feel any restraint of conscience. That was when he was about to kill an infant child. The babe looked up and smiled in his face, but, said he, I drank a large glass of brandy and then I had no remorse. His case is one of thousands. Many times in my own experience have young men looked up to me when asked what they had to say why the sentence of the law should not be pronounced, and falteringly said, ‘I was drunk—I would not and could not have done it had I not been drunk.’

“That habits of intemperance are the chief cause of crime is the testimony of all judges of large experience. More than two hundred years ago Sir Matthew Hale, then Chief-Justice of Eng-

land, to whom as a writer and judge we are greatly indebted for our own criminal law, speaking on this subject, said : ' The places of judicature I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years, and by due observation I have found that if the murders and man-slaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and ale-house drinking.' Leaping over two hundred years of English history and jurisprudence, I call one other eminent judge of great experience to testify. Lord Chief Baron Kelly, perhaps the oldest judge now on the English bench, says in a letter to the Archdeacon of Canterbury : ' Two-thirds of the crimes which come before the courts of law of this country are occasioned chiefly by intemperance.'

"Not less explicit is the testimony of those whose official duties have brought them in contact with convicted criminals. Speaking of intemperance, the chaplain of the Preston House of Correction said : ' Nine-tenths of the English crime requiring to be dealt with by law arises from the English sin, which the law scarcely discourages.' And the late inspector of English prisons says : ' I am within the truth when I state that in four cases out of five, when an offense has been committed, intoxicating drink has been one of the causes.' The reason for this is not found in the English skies. A Committee of the House of Commons of the Dominion of Canada, reporting in 1875, state that ' out of 28,289 commitments to the jails (of the Provinces of Ontario and Quebec) during the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink.

"Massachusetts, the great keeper of Plymouth Rock and of the virtues which landed there, tells the same tale. The report of her State Board of Charities for 1869 says : ' The proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths ;' and her inspectors of State prisons in 1868 give the same proportion.

"Of seventeen cases of murder examined separately by Dr. Harris, corresponding secretary of the Prison Association, fourteen were instigated by intoxicating drinks.

"If intemperance were a new evil, coming in upon us for the first time like a pestilence from some foreign shore, laden with its

awful burden of disease, of pauperism and crime, with what horror would the nation contemplate its monstrous approach. What severity of laws, what stringencies of quarantine, what activities of resistance, would be suddenly aroused. But, alas ! it is no new evil. It surrounds us like an atmosphere, as it has our fathers through countless generations. It perverts judgments, it poisons habits, it sways passions, it taints churches and tears consciences. It seizes the enginery of our legislation, and by it creates a moral phenomenon of perpetual motion, which Nature denies to physics ; for it licenses and empowers itself to beget in endless rounds, the wrongs, vices and crimes which society is organized to prevent ; and—worst of all for our country—it encoils parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue.”—*New York Tribune*.

And yet, in this fearful array of crimes which are caused by the drinking of intoxicating liquids, we see but a small share of the sin, misery and wretchedness which result from their use. Now, can we for a moment suppose that the cause of all this mischief, which destroys human freedom, which stirs up, excites and brings into unrestrained activity the perverted passions of man, is a harmless, innocent drink, of a good correspondence, simply used in excess ? When has the excessive use of unfermented wine, milk, water, or any other wholesome liquid, ever produced the slightest approach to such dire effects ? How perfectly clear it is, if we will but open our eyes, in the light of this new day, that the tree which bears such fruit must be an evil tree, of an infernal origin. Let us lay aside prejudice, and preconceived opinions, if possible, and examine this question in the light of science, the Sacred Scriptures, and of the New Christianity, and, it seems to the writer that the truth on this subject is so plain that we cannot fail to see it.

Let us never forget that drunkenness has but one origin, and that is the so-called temperate drinking of intoxicating drinks.

“ A Sufferer ” writes : “ The only standard we have by which we may measure the enormity of an evil, is the effect that the evil has upon the victims of the evil-doer. That is, the extent to which it violates the command, ‘ Thou shalt love thy neighbor as thyself.’ By this standard who so bad as the drunkard ? We cannot judge of his spiritual condition. We do not know what may be in store for him in the other life. We hope for the best in his case, just as we do in the case of a Piper, or a Jesse Pomeroy, or any other victim of the insanity that flows in from the hells ; but what does humanity suffer from the drunkard ? The assassin

kills his victim at a blow, or if he be very bad, by tortures that endure for a few minutes, or perhaps hours. The drunkard kills his victim by tortures that endure for years, and that victim the wife of his bosom, whom he has taken to himself to love, cherish and protect. Tortures, too, that are as much worse than physical tortures as the power of the spirit to suffer is greater than that of the body. The thief steals from those in whom he has no particular interest; sometimes also from those who trust him and depend upon him. The drunkard always steals from those who trust him and depend upon him most; sometimes even from his own children. And he steals from them without mercy, without regard for their necessities. He steals from them all their clothing, all their food, their education, their position in society, their everything; and sends them forth to fight the battle of life weakened by physical, mental, moral and material poverty to such a degree that it is wonderful evidence of the mercy and power of the Lord that ever any of them succeed at all. And he does this simply to gratify his own miserable spirit of self-indulgence, in utter disregard of the rights of the neighbor. He cannot conceive of the duty of self-denial to shield others from suffering. He has killed in himself all perception of duty in the matter, by his persistent course of indulgence of his own sensuality. Sometimes, in advanced stages of the drunkard's journey, when he begins to experience something of the punishment that evil always brings with it, he would break away from the habit if he could to save himself from suffering—to save others from suffering, never. All that in him which regards the happiness of others was stifled, repressed, smothered away back in his career, when he was seeking his own pleasure with his merry companions, regardless of his mother or wife at home suffering the torments of anxiety through the weary hours of waiting for his return.

“When we meet the drunken man—no matter how funny the form which his drunkenness assumes—do we not know that his family is suffering inconceivable tortures at home? And these tortures he is willing to inflict upon all who feel any interest in or responsibility for him, and he has been willing to do it all through the past, when he had strength to do differently, which he has not now. Is it not hard to conceive of an evil worse than this?

“We often hear of drunkards who would be good men if it were not for drink. That is all imagination. There is no such thing in reality. As well might we say of the burglar, ‘He is a good man

were it not for the habit he has of breaking into people's houses : or of the murderer, 'He is all right if he would only leave off the habit he has of killing people.' When a young man is dabbling with intoxication, he is doing just what another young man is doing when he tells small lies, or another one when he indulges his lascivious propensities, or another one when he steals small sums of money from his employer's till. Drunkenness is a sin against God. Of just what degree of deadliness we cannot say ; but certainly deadly enough to destroy all man's spiritual life."—*N. J. Messenger.*

No man living can enter upon the use of intoxicating drinks with the slightest reasonable assurance that he will not become a drunkard, and the one who feels the most assurance is most likely to fall. The writer well remembers, more than half a century ago, standing upon his native New England hills, working upon the highway, conversing with a young neighbor in regard to the danger of using intoxicating drinks, the strong assurance with which the young man exclaimed, "The man is a fool who cannot control his appetite ! if you ever hear of my getting drunk, tell me and I will quit drinking." Alas ! Alas ! not many years passed before that young man became a drunkard ; the kindly warning voices of friends and neighbors were unheeded ; he spent the fine farm left him by his father, his wife was said to have died broken-hearted, and his children were scattered among friends and strangers.

Now we ask you, Christian brethren, if there is no sin in entering on such unnecessary and dangerous courses of life as we have briefly alluded to in the preceding pages. We all know by observation that intoxicants, tobacco and tight dressing are not needed by healthy men and women ; can we deliberately thus violate the well-known laws of health and life without sinning against our Creator.

We are told by Emanuel Swedenborg that, "In the representative Church it was a common ceremony to wash the feet with water, thereby to signify that the filth of the natural man should be washed away ; the filth of the natural man are all those things which relate to self-love and love of the world, and when this filth is washed away, then goodnesses and truths flow in ; for this filth is what alone prevents the influx of good and truth from the Lord ; for good is continually flowing in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, or reflected

back, or suffocated ; but when the things appertaining to self-love and love of the world are removed, then good is there received and there fructifies, for then man exercises himself in works of charity. This may appear from many considerations, as from the state of man in misfortune, misery and disease, when the things appertaining to the external or natural man are laid asleep, in which case man begins instantly to think piously, and to will what is good, and also to exercise himself in works of piety to the utmost of his ability ; but when the state is changed, there is a change also in these things. * * * * The laver of brass whereat Aaron and his sons were to wash themselves, was placed between the tent of the congregation and the altar, consequently out of the tent (Exod. xxx : 18, 19, 21) ; by which also was signified that the external or natural things only were to be purified ; for unless these are purified—that is, unless the things of self-love and love of the world are thence removed—it is impossible that things internal, which relate to the Lord and neighborly love, should enter, as was said before. * * * * He that is washed needeth not save to wash his feet, signifies that he who is reformed has need only to be cleansed as to natural things ; that is, that evils and falses be removed thence, in which case all things are disposed to order by an influx of spiritual things from the Lord. Moreover, to wash the feet was a token of charity, to denote that they did not reflect upon another's evils ; and also of humiliation, to denote the cleansing another from evils as from filth, as may appear from the Lord's words in the same chapter (John, verses 13 to 17).”—*Arcana Cælestia*, 3147.

FOOD AND DRINK, GOOD AND BAD.

“ It would be well for man,” says Swedenborg, “ to prepare his food chiefly with reference to use ; for by so doing he would have for his object *a sound mind in a sound body* ; whereas, when the taste is the chief thing attended to, the body thence becomes diseased at heart, inwardly languishes, and consequently also the mind, inasmuch as its state depends on the state of the recipient bodily parts, as seeing depends on the state of the eye ; hence the madness of supposing that all the delight of life, and what is commonly called the *summum bonum*, consists in luxury and pleasurable indulgences : hence also come dullness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning respecting bodily and worldly things ; hereby man acquires a similitude to a brute

animal, and therefore such persons are not improperly compared with brutes.”—*Arcana Cœlestia*, 8378.

“A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; nor rational unless his body be in a sound state: these things are like a house, the body is like the foundation, the rational principle is like the superstructure, the spiritual principle like the things in the house, and conjunction with the Lord is like inhabitation.”—*Divine Love and Wisdom*, 330.

“All things created by the Lord are uses,” says Swedenborg, and as to the uses for nourishing the body he says: “Uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, as fruits, berries, seeds, pulse, and herbs; and all things of the animal kingdom which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs and their milk; also fowls and fishes of many kinds.”

“There are indeed many things which are not used by man; but superfluity does not take away use, but causes uses to endure. There is also such a thing as abuse of uses; but abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it.”—*D. L. W.*, 331. In other words, if a man eats or drinks any healthy article to excess, so that it harms and is not useful to him, it does not follow that the same food or drink would not be useful to him who uses it properly.

Thus far Swedenborg has been speaking only of good and useful articles for sustaining and nourishing the body, and of their legitimate use and abuse; but he now comes to speak of a totally different class of substances, or of “evil uses,” of which he says:

“Good uses are from the Lord, and evil uses are from hell. Evil uses were not created by the Lord, but that they originated together with hell. All goods which exist in act are called uses, and all evils which exist in act are called uses, but the latter are called evil uses, and the former good uses. Now as all goods are from the Lord, and all evils from hell, it follows that no other than good uses were created by the Lord, and that evil uses originated from hell. By uses, which are treated of in particular in this article, all things that appear on earth, as animals of all kinds and vegetables of all kinds; of both the latter and the former, those which furnish use to man are from the Lord, and those which do hurt to man are from hell.” Among the evil uses referred to above he enumerates: “Wild beasts of all kinds, as serpents,

scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds ; hemlock and aconite, and all kinds of poison, as well in herbs as in earths ; in a word, all things that do hurt and kill men ; such things in the hells appear to the life, just like those on the earth and in it. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that spring from evil loves, and present themselves before others in such forms.”—*D. L. W.*, 339.

Swedenborg again says : “The things that do hurt to a man are called uses, because they are of use to the wicked to do evil, and because they contribute to absorb malignities, and thus also as remedies. Use is applied in both senses like love ; for we speak of good love and evil love, and love calls all that use which is done by itself.”—*D. L. W.*, 336.

So it will be clearly seen, from the above quotations, that there are in the world substances which are good and useful as articles of food and drink, which in themselves always have a good correspondence—they are always good uses, for they are among the good gifts of God ; we may abuse them, but we cannot convert them into evil uses—they are still good. So it is equally clear, from the above quotations, that we have another class of substances, which, when used as food and drink, are always evil uses—evil in themselves, for they originate from hell, we are told ; and even though they may contain some materials which may nourish the body of man, as most poisonous vegetables do, as a whole they are poisonous and injurious, and never in health can we use them without violating the laws of our being, and the plain philosophical teaching of the Church. Can anything be clearer than this ? Further on in this work it will be shown that fermented wine, whisky, and other intoxicating drinks are poisons ; and, consequently, that they are, according to the philosophy of the New Christianity, from hell. Of no other substance or article ever used as drink or food have we such long continued historical records, both secular and sacred, showing that it harms and kills men when used as a beverage, as we have in the case of fermented wine.

We repeat, in substance, that intoxicating drinks, even the single article of fermented wine, has hurt and killed more of the human family than all other poisons or evil uses pertaining to food and drink put together. It has done it more insidiously, more cruelly, and has perverted the passions and appetites of men im-

measurably more than all other poisons. It has caused more wretchedness, poverty, domestic unhappiness, and crime than all other poisons put together. It so clearly belongs to the evil uses, which Swedenborg assures us have their origin from hell, that it seems strange that any intelligent Christian should for a moment claim that fermented wine is a good and useful article to drink, when in health. In sickness the chemical elements of fermented wine may be curative in very rare instances. Chemistry shows conclusively that it is in no true sense the fruit of the vine; that almost all of the organized substances contained in the juice of the grape, have been either partially or totally destroyed, precipitated, changed, and perverted by leaven or ferment. Can an evil substance, like leaven, bring forth good fruit?

Good, pure, clean water, the unfermented blood of the grape, wine or must as it flows from the press, unfermented new and old wine, good sound wheat and other grains, suitable for human food, and fresh meal and flour made from the same, sweet unleavened bread, good fresh mutton and beef from healthy cattle, and many other wholesome articles not here enumerated, when used as drink and food, supply the wants of the human body and give substance and thus strength, without causing any unnatural excitement or depression, or any disease peculiar to the article used, however freely it may be taken, and without causing any unnatural appetite which other healthy articles will not satisfy, and without requiring to be taken in gradually increasing quantities to satisfy the appetite for them, and which therefore in their action are not seductive, are all good uses, according to the philosophy of the New Christianity, and always have a good signification and correspondence; and they are never evil or bad uses, and they never have a bad signification or correspondence. But these good uses, as we have already intimated, may be abused, used to excess, or improperly used; but abuse, or excessive or improper use does not destroy them as good uses, and they are still good uses, and have a good signification and correspondence, however much their abuse may injure the individual misusing them. Their improper use, abuse, or excessive use may have a bad signification, but the substances themselves never have, for they are the good gifts of God, and always correspond to truths and good affections. Swedenborg says: "As meats and drinks recreate the natural life, so good affections and genuine truths corresponding to them recreate the spiritual life."—*Swedenborg's Index to the A. C.*

On the other hand, water contaminated by arsenic, copper

alcohol or other injurious substances, or which is dirty and filthy from the presence of substances capable of causing disease or injury when drank, fermenting must and new wine, and fermented new and old wine, owing to their either being or having been polluted by fermentation and its poisonous product (alcohol), unsound or decaying wheat and other grains, sour or mouldy bread, diseased or putrid beef and mutton, henbane, opium, the deadly nightshade, tobacco and other poisonous plants, when used as drink and food are always evil uses, and have a bad signification and correspondence, and are never good uses, and never have a good correspondence. Many of the above substances possess in an eminent degree all the characteristics of poisons, as the writer has shown elsewhere. This is especially true of all fermented and alcoholic drinks, opium, and tobacco.

The above poisonous substances, or evil uses, may be applied to good purposes, and thus used, their *use* may, perhaps, have a good signification; for we are told that, during the process of regeneration, evil spirits flow into man's evil inclinations and excite them, and by so doing bring them before his mental vision, enabling him to see them, when, if he resists, overcomes and puts them away, such evil spirits have been useful to him; so poisonous substances taken into the physical body will excite existing diseases similar to those they will cause when taken by the healthy, and thus bring such existing diseases into view, or make them manifest to that living force which is ever active to preserve the health of the body and, if the latter reacts, overcomes and puts away such diseases, a good use is performed by these poisonous substances. But being used for such good purposes does not change the inherent quality of either the evil spirits or of the poisons; the former are still evil and the latter are still poisonous. Poisonous substances as food and drink, correspond to evils and falses appropriated and imbibed; and, therefore, however useful for the cure of diseases, they should never be used by man during health.

HOW TO DISTINGUISH HEALTHY FOOD FROM POISONS.

We should ever strive not to confound or mix truths with falsities, or goods with evils, nor poisons with healthy drink and food, for the two are distinct. Of the one we may partake, but the other we must strive to shun, absolutely, if we would walk in the path of safety. This is as true in regard to natural food and drink as it is in regard to spiritual nourishment.

There is a most wonderful correspondence between all natural

things and processes and their spiritual causes, which we should ever bear in mind. Natural food and drink correspond to spiritual food and drink ; for the former build up and sustain the natural body as the latter do the spiritual body ; natural causes of disease and unnatural excitement correspond to spiritual causes of disease as natural methods for restraining and curing natural diseases correspond to spiritual methods for restraining and curing spiritual diseases, and this correspondence extends even to the most minute particular. The human body is to be developed during childhood and youth, and sustained during adult age by a regular supply of healthy food and drink ; and this should ever be such as enters into the various structures of the body, and supplies its wants, and causes neither unnatural excitement, nor any disease peculiar to itself, nor any unnatural appetite. A man may eat and drink to excess of healthy articles, and in the use of these is the legitimate field for the exercise of temperance.

The Christian scholar has not only the letter of the Sacred Scriptures on which to rely for the precepts which should guide his life, although the letter gives no uncertain sound, but he has also the spiritual sense, according to the Science of Correspondences, to illuminate the letter and make everything plain. How clearly it does it on this subject we will endeavor to show in the following pages :

Natural food is composed of such substances as are required to build up and sustain a healthy body, and these substances correspond to spiritual food so accurately that Swedenborg assures us that, when man is eating food, the angels with him are in the idea concerning good and truth, according to the species of such food.—*Arcana Cœlestia*, 5915. Goods and truths are man's genuine spiritual food and meat, without which, we are told, he cannot live a true spiritual life. How important, then, that we understand the natural food and drink which correspond to such heavenly food. Again, we are told that the food or meat which the wicked want in another life, are the delights arising from evils, and the pleasantnesses arising from falses, which are the meats of death.—*A. C.*, 680, 681. How important, then, that we shun those articles as food and drink which correspond to the spiritual food last named, if we desire to live a true, orderly and heavenly life. "Poison denotes deceit and hypocrisy in the spiritual sense."—*A. C.*, 9013. All poisonous substances which do harm to man when used by him as food or drink, are when so used among the evil uses described or named by Swedenborg in the "Divine Love

and Wisdom." He tells us "that evil uses were not created by the Lord, but that they originated together with hell."

But the practical question arises, "How are we to distinguish poisonous and injurious substances from healthy food?" The answer is plain: "By their effects on the body and mind shall we know them." All suitable articles sustain the body in health, and cause no unnatural appetite which other healthy articles of food and drink will not satisfy; neither do they cause any unnatural excitement or depression of either body or mind; nor do they cause disease either of the body or mind peculiar to the substance used. The tendency of healthy food is to sustain both body and mind in a true, orderly and happy state. Healthy food and drink, if used to excess, may derange and oppress the digestive organs and the whole system; but no such article causes special excitement or a disease peculiar to itself, like drunkenness and delirium tremens. How different from all this is it with poisons. Let us take a few which are, unfortunately, frequently habitually used by individuals, such as opium, alcohol—including wine and other fermented drinks—and tobacco. It is well known to every observer that all these three articles, when habitually used, develop an appetite which no healthy article will satisfy, and that they enslave the man. Even more than this, opium will not satisfy the appetite for either tobacco or alcohol, nor will tobacco satisfy the appetite for either of the other two; and no substance in nature will satisfy the appetite for alcohol unless it contains alcohol. How wonderfully does this correspond to the effects of evils and fables upon the soul! The gratification of perverted acquisitiveness does not satisfy perverted vanity, unless by display it can gratify vanity; nor does even successful falsehood gratify either acquisitiveness or vanity. And there is another striking correspondence between these natural and spiritual perversions—the tendency of one perversion to lead to another; as the use of tobacco to the use of alcoholic drinks and opium; like as stealing leads to lying, and lying to gratification of perverted acquisitiveness, etc.

Again, healthy food and drink require only to be taken in moderate quantities to satisfy the appetite and demands of a healthy organization for them. How is it with the poisons we have been considering? They cause either unnatural excitement or depression, and in accordance with well recognized physiological laws, if health is to be restored (if the dose is not a fatal one), unnatural depression follows unnatural excitement,

and unnatural excitement follows unnatural depression, inevitably ; consequently, in order to keep up the same state of excitement day after day and year after year, the quantity of the poison must be steadily increased, or the individual becomes moody in body and mind for the want of it ; for he is violating the laws of his perverted life if he fails to increase the dose of the poison. It is just as natural for the users of such poisons to increase the quantity until the amount used in a single day would kill several healthy men not addicted to their use, and until disease and death result, as it was for Alexander the Great, when told that there were other worlds in the universe, to weep to think he had not yet conquered one ; and finally to die in a drunken spree. Perverted appetites and passions can never be fully satisfied, and the former correspond to the latter, or the natural to the spiritual. The perversion of the natural appetites leads naturally to suffering, disease and death, equally as spiritual perversions do to spiritual suffering and spiritual death, or the death of the love of goodness and truth in the soul. The poor confirmed drunkard is to be pitied ; his greatest sin was when he yielded to the temptation of moderate drinking, instead of resisting it—that time has passed ; for he has now become a slave to his appetite—sometimes a most unwilling slave.

Poisons cause diseases, when used so as to act on the human body, and every poison causes symptoms peculiar to and characteristic of itself. They even act specifically upon different portions of the body, as is well known ; some on the brain, others on the spinal cord, salivary glands, stomach, heart, kidneys, etc. It is safe to say that there is no other poison which so entirely perverts the functions, and causes diseases of so many of the organs and structures of the body, as alcoholic drinks ; and none which so thoroughly perverts and impairs the mental faculties, even causing mental excitement, confusion, loss of memory, loss of control of the understanding over the will or affections, insanity, stupor, often as profound as that of apoplexy, delirium tremens, and, not unfrequently, permanent insanity, thus destroying the freedom of man.

Alcohol and fermented drinks cause various diseases of the brain, red eyes, “rum blossoms” on the nose and face, diseases of the stomach, liver and kidneys, and in fact, from the crown of the head to the soles of the feet, even to the end of the toes, there is scarcely an organ which does not suffer more or less from the habitual use of alcoholic and fermented drinks. They, especially

wine and other fermented drinks, are recognized as among the chief causes of that crippling, painful and hereditary disease, named gout. Need we say more? Does a good tree, or good, wholesome food or drink, bring forth such fruits as the above? Never!

If we examine the origin of alcohol in the light of correspondence, we shall see that it is the fruit of, or, rather, produced by, an evil tree (the yeast fungus); then why should we pervert its use by taking it into our stomachs. Alcohol is never found in any healthy living natural substance, fruit or vegetable. It is always the result of the decomposition or decay of a good and useful article of food—sugar, which corresponds to spiritual delights; and this decomposition is the result of a substance of no doubtful origin, leaven, or yeast, or ferment, which, Swedenborg assures us, signifies evil and the false, which should not be mixed with things good and true. This vile substance lays hold on the sugar and actually destroys it and perverts its natural constituents into carbonic acid gas, which men cannot breathe without destroying life, and alcohol, which causes drunkenness, delirium tremens, insanity and death.

Now we will ask the thoughtful reader if it is not almost shocking, to say the least, to suppose for a single moment that the wine partaken of by the Lord and His disciples at the Last Supper, was a wine which had been polluted and partially decomposed by this substance of evil correspondence, and that the wine actually contained the poisonous products which always result from such decay? Was the natural blood which flowed from the Lord's side at the crucifixion, fermented blood? Please remember that it had a similar signification to the wine, and if the latter was fermented it is difficult to avoid the conclusion that the former must have been. Is it possible that when the Lord changed the water in the water-pots, at the wedding, into wine, He permitted leaven, or ferment, to enter the wine and decompose, or rot it, for the sake of having alcohol formed therein? In the first place, we can see there was not time for this process to take place. But He formed the alcohol in the wine when He formed the wine, some one may say. But, unfortunately for this supposition, alcohol has never been found as one of the good gifts of God, for it has never been found either in the vine or the fruit of the vine, and is only found in wine, or in the juice of the grape or other fruits, when a certain temperature has been preserved for a period, and leaven has decomposed sugar. It is always the product of an evil tree—ferment or leaven.

There is another remarkable correspondence between the action of poisonous substances, especially of wine and other alcoholic drinks, on the body and appetites and sensations, and the action of evils and falses on the soul of man, which is worthy of our serious attention, for it conveys a useful lesson—perhaps few more so.

Poisons, like evils and falses, when we make them our own by eating and drinking, or appropriating them to our own selfish purposes, not only excite an unnatural appetite and specific diseases peculiar to themselves, as we have seen, but they also palliate the symptoms which they cause; and for this reason, while their use is continued, the individual does not realize that he is being harmed, for he honestly feels that so far from harming him, they actually do him good every time he partakes of them, and are just what he needs, precisely as the evil man feels while he is under the influence of evils and falses. He does not realize that he is living an evil life, any more than the user of stimulating drinks realizes that he is violating the laws of his physical organization; both regard themselves as "hale fellows well met." And if the remains of a healthy natural appetite, and the love of natural food and drink in the body, and of goodness and truth stored up by the Lord in the spirit, cannot be warmed into life by moral and religious "suasion," the wine-drinker may go on with his cups until drunkenness and even death may result, as the evil-doer may until spiritual death results, without in either case the man seeing clearly the consequences of the life he is living. For the sake of the salvation of the man, that he may have a glimpse of the unsatisfactory life he is living, the Lord often permits some physical misfortune, such as a broken bone, an attack of an inflammatory disease, a fever, or an attack of indigestion, to destroy for the time being the ruling appetite, and show how unsatisfactory are the results of its gratifications, when the "horrors," or delirium tremens, may result; precisely as the Lord often permits some great misfortune, like the loss of property, friends, or reputation, to show the spirit of man the little dependence to be placed on its gratification, and the unsatisfying nature of his ruling love. It is then that remorse and despondency, even to despair, may ensue, precisely as delirium tremens may result, as named above, with the drinker of alcoholic drinks. Neither suffers with such symptoms while pursuing the full bent of their perverted appetites and passions. How wonderful the correspondence in every particular. If in either case the man sincerely repents and puts away his evils,

it is well, and he may be saved, but he must look to the Lord for strength, and hold out to the end.

It is clearly shown in the writings of the Church, and every day's observation confirms its truth, that a man only sees his falses and evils as he is in the effort to put them away, and he only sees clearly their real and fearful nature as he actually puts them away; and this is not less true of the perversions of the natural appetites than it is of spiritual perversions, for the one corresponds to the other.

How clearly is this illustrated by the members of the medical profession to-day. The world over, those who love and use wine and intoxicating drinks, who partake of "the social cup," are the men who often prescribe them for patients, and strive to justify their use; and it is wonderful, and very interesting, to see to what shifts they have been driven by the advancing science of this age. It retards the metamorphosis or wasting and repair, or renewal of the structures of the body, they tell us, when every school-boy in physiology, and every man and woman who has ever felt the invigorating effects of active exercise, can see clearly that to retard such changes is the last thing to be desired, if we wish health and strength. The use of opium, and the torpor of hibernating animals, and the sluggishness of lazy and indolent men and women, retard much more fully the metamorphosis of the tissues; but is such a life to be desired when happiness and health depend on activity?

Again, we are told that a small portion of the alcohol taken into the system is actually appropriated to some useful purpose, and is, consequently, actually food—"yes, food, gentlemen." The same is true of a much larger proportion of the opium, tobacco, or deadly nightshade, which can safely be taken into the stomach; but who would think of attempting to justify the use of these poisons by any such argument? These straws are fast being submerged.

Go the world over and the physicians who have either never used wine and alcoholic drinks, or having used, have repented and put away their use, will be found to totally condemn their use during health, and rarely, if ever, to prescribe them as medicine. Need more be said?

CHAPTER II.

DISEASES FROM A SPIRITUAL OR MENTAL ORIGIN, OR FROM THE PERVERSION OF THE PASSIONS AND FACULTIES OF THE SOUL—EVIL USES—CURE OF DISEASES.

WE may denominate the harmonious action of all the organs, faculties and functions, of both body and mind, or spirit, as a state of health; and any change of structure, or variation of function, as a state of either disease or deformity. Disease is an effect of a preceding or co-existing cause, which may still be operative, and require to be removed before any permanent cure can be effected. Before we can either remove or avoid the causes of diseases we must understand them.

But before we are prepared correctly to understand our subject, it is necessary for us to have some knowledge of man, who is the subject of disease; and as we are about to consider, in this chapter, the origin of diseases from the perverted passions and faculties of the human spirit, it is necessary for us to have a distinct idea as to man's spiritual nature.

Believing, with St. Paul, that "There is a natural body, and there is a spiritual body," we have an abundance of evidence to satisfy us that the latter is far more real and substantial than the former, for man's natural body is but an effect. If we would seek causes we must seek them in the world of causes: matter in itself is dead.

Go, reader, to yonder forest; the trees which were once living and towering in all their majesty toward the heavens, now lie prostrated by the woodman's ax, and lifeless; no more shall they be clad in living green, their glory has departed.

Go to yonder dark shaft, from which the laborious miner raises from the bowels of the earth the copper and iron ore, and you will behold the materials from which the steam engine and cars are built—an almost shapeless stick of wood in one case, and a mass of minerals in the other. Tell us if they are the cause of the beautiful steam engine which you see flying over the iron rail at the rate of thirty or forty miles an hour? Or are they simply the materials from which it is formed?

Go and examine the anatomy of the engine, study its physiology, or the functions of the various parts; behold the evidence of design in every part and piece, and then say if you find the cause of its existence in it, or that it was the cause of itself; or, again, that it is a part of its own cause. No! you exclaim, the cause is not in it; it is not the cause of itself, and it constitutes no integral part of the cause. Then, if the cause which has produced the engine is neither the matter of which the engine is built, nor included in it, where shall we seek its cause? Shall we seek it in matter, or in the material world? No; for matter, it is evident, in itself is dead: we will seek the cause in the mind of the architect who has fashioned it; for it is but a manifestation of his thoughts, and the thought existed before the external form.

We have now traced the cause of the engine to the thoughts of the builder, but are we sure that we have reached the real cause? Let us see: what is the cause of the thoughts which have given life to this beautiful machine? Are they their own cause, or are they but an effect of a certain affection, or love, which desires the accomplishment of a certain end or object; which may perchance be to save labor, horse-flesh, time, or, to make money? Then we see that even the thought is but an instrumental cause in the formation of the engine; the real cause is love, the love of accomplishing a certain end. Love is the very life of man, and we read that even "God is love," and His wisdom is but a manifestation of His love, as our thoughts are but a manifestation of our love, or loves. Then all the works of man which we behold are but manifestations of his affections, through the instrumentality of his understanding.

Let us turn from the comparatively dead works of man, which are but surface works, to the nobler works of God, which are infilled with life to every fibre. Let us read the thoughts of the great Architect in all the works of Creation which we behold around us; in the substantial earth upon which we stand, the blade, the leaf, the full grown plant and tree, of the vegetable kingdom; in the worm that crawls at our feet, the insect that flies at our approach, the animals which acknowledge our supremacy; in the fowls of the air, and the fishes of the sea. All these manifest thought and design, far more than the works of man, and can only have had their origin from an intelligent personal being. We behold springing forth from the earth the tiny vegetable, but warmed by the solar rays, and moistened by

the rains and dews of the natural heavens, it grows, blossoms, and bears fruit for the sustenance of the animal kingdom. We behold then, even in the creation of the mineral kingdom, an end, or object, for which it was created; for without the mineral kingdom vegetables could not have been created: but the great end or object of the creation of this beautiful universe is not to be found in the vegetable kingdom, for creation rests not there, and this kingdom is but instrumental for the development of higher orders of life, or the animal kingdom. From the lowest forms of animal life we shall need to ascend step by step, until we arrive at the creation of man, before we reach the crowning act of creative energy. Comparative anatomy teaches us that in man is to be found the various forms of the animal kingdom beneath him.

Throughout the entire works of Creation we are able to read the design of the Almighty, and clearly to see that the creation of man was the end in view.

Revelation teaches us that man, differing from all the rest of the animal kingdom, was created in the image and likeness of God his creator. We find man more perfect in organization than any animal; and, although without the strength or bulk of many animals, yet able to subject them all to his dominion. We find him endowed with mental faculties immeasurably above the brute creation. He alone possesses the power of reasoning, reflecting or thinking rationally. He alone is endowed with conscience and freedom of will. Yet man, although capable of loving, reasoning and executing, and of clothing his thoughts in words and external forms, is not his own creator, any more than the steam engine is its own creator. He is not the creature of chance, or unintelligent nature, for we behold in his beautiful and erect form, the surprising adaptation of parts, and wonderful delicacy of structure, far more evidence of thought and design than can be found in all the works of man, or even in creation beneath him. We find that he possesses in a finite degree, those faculties which are manifested in the works of the infinite Creator—love and wisdom. But man does not possess life in and of himself, nor does he possess love or wisdom of himself; he is simply an organ, receptive of the life which is ever flowing in from the Giver of life. Even his body does not live of itself, but is only sustained in being by the constant reception of materials from the external world, or by food and drink, which is for a time made alive by the indwelling spirit or soul. The spiritual

world then is the world of causes. Man is at one and the same time an inhabitant of two worlds ; his natural body is an inhabitant of the natural world, and his spiritual body (composed apparently of affections, and intellectual and perceptive faculties) which gives life to the natural body, is an inhabitant of the spiritual world. Even man's external acts and works have their origin in his spirit, for affections and thoughts are spiritual and not material ; and when the artist forms the image of a man or animal from granite, or a machine from iron and wood, it is but an embodiment of a spiritual form or thought.

If all the works of man have a spiritual origin, and are but the clothing of spiritual forms or thoughts, how much more must the material works of God have a spiritual origin ; for they are the clothing in matter of the Divine thoughts, which give life to all the organized forms of the vegetable and animal kingdoms.

Man's material body then is but the clothing of his spirit or soul, and must correspond to it in every particular. It follows that there cannot be an organ, member, or fibre in the body, which possesses life, which does not derive that life from the spirit. The spirit being the real man, is of course in the form of man, or of the body.

We read that God created man upright, but that he has sought out many inventions. We read also that he was created free from evil and free from disease. Even aside from revelation, we cannot for a moment suppose that the first man was created the sinful and diseased being we behold in the man of to-day.

Not a few believe that our race has always been progressing, from the time of the very first creation of man on earth. But that man has degenerated upon the earth, it seems to the writer, must be manifest to all who are capable of reflecting, if they are not blinded by the theories of progress so prevalent among those who worship nature instead of God.

It is known that vast cities and mighty nations have passed away ; that arts once possessed were lost for many centuries, some of which have not yet been re-discovered. The relics of past greatness are being discovered on every hand. "The languages of savage nations, however," says a recent writer, "show this corruption of a noble primitive tool still better ; for they point backwards into the dim past, to a time of perhaps even greater perfection of speech than Latin or Greek. Alexander von Humboldt, the man best fitted to speak with weight upon this subject, describes the American races as singularly remarkable for the degradation

of their faculties from an original standard whence they have fallen ; while he says that their languages resemble the relics of some great ruin or mighty devastation. In his study, the scholar wanders among the fallen columns and overgrown ruins of a once noble temple of human words : the relics of desolation, not the first, crude, undeveloped germs of language yet to be. Niebuhr, also, the historian,—and higher authority could hardly be quoted—insists strongly that the languages of savage nations are only the poor fragments of a once glorious instrument of thought ; and declares that language, as well as history, points backward to a lost civilization and a golden age."

It seems impossible to avoid the conclusion that our race has fallen from the state of purity and innocence which existed when man stood forth in the garden of Eden, the image and likeness of his Creator. To the writer nothing is more irrational than the supposition that man has not fallen, but that he has always been progressing.

Man is not a creature of chance or blind nature, for we behold, even in his fallen state, abundant traces of the handy workmanship of an intelligent, all-wise and merciful Creator ; and to suppose that man, when he came from the hands of such a being, and was pronounced by him "very good," was the poor, miserable, sinful being we behold him to-day—spiritually with his affections perverted, and his intellectual horizon full of every variety of unclean thoughts—is to suppose that God is directly the author of evil, or that a good tree can bring forth evil fruit. We ask the reader if it is possible that man could have been created the poor, diseased, broken down object we see him now ; with his body full of hereditary tendency to the development of scrofula, cancer, consumption and insanity, which are so common ; to say nothing of the specimens of puny and delicate organization which we so generally witness around us ? Is it possible that the time has never been, when the inhabitants of our earth were in the possession of better physical organizations than they have now ?

How few strictly healthy men can be found in our land. Can you find one entirely free from disease, free from pain and suffering from the cradle to the grave ; whose lamp of physical life goes out gently like the setting of the summer's sun, or the closing of the eyes of the innocent babe in quiet slumber ? Such would be the life of a truly healthy man, and such the *only natural* death. But alas ! how far from this is the sad reality we witness around us in the present life of man. Behold the innocent babe suffering

and dying in its mother's arms, perchance amid contortions and convulsions terrible to witness. Behold the prattling child, the playful boy or girl, the youth, the middle-aged and the old, stricken down by disease and cut off by a premature death ! Tell us if the first men on earth, when God breathed into man the breath of life, and he became a living soul, were so created that necessarily nearly one-half of the children born into the world died before they were ten years old, as at present ? Enlightened reason rebels against such a conclusion, and sustains revelation when it teaches that man has fallen. We cannot doubt that our race from a primitive state of innocence, peace and physical health, has degenerated until the darkness of night has shut out from man's spiritual perceptions the bright rays of the Sun of Heaven ; and until selfishness, violence, vice, and sensualism have sapped even the physical constitutions of the inhabitants of our earth. Evil is not undeveloped good, but is the opposite of good, or a perversion of good ; nor is falsehood undeveloped truth, but the opposite or the perversion of truth. Nor are disease and suffering undeveloped health and happiness ; for they hold the same relation to health that evil and falsity do to goodness and truth ; and all progressive increase of disease and suffering tends toward the destruction of the life of the natural body, in the same manner that an increase of evil and falsity tends to destroy spiritual and heavenly life in man ; for disease and suffering hold the same relation to evil and falsehood that effect does to cause. If man were free from sin he would understand more fully the physical laws by which he is surrounded ; and, what is even more essential, he would be willing to live in accordance with them ; for even the brute creation—the horse, the ox, and sheep, cull the life-giving grass from the same field where grows the poisonous plant ; and even the young lamb will rarely touch the deadly laurel, except when driven to it to prevent starvation, when the green grass and other vegetation are covered with snow. The animals in the world, when unperturbed by man, live in the order of their creation. But man, standing at the head of the animal kingdom, endowed with freedom, and with reason to guide him, is found both physically and mentally or spiritually perverted ; and he is constantly suffering, both physically and spiritually, from the consequences or penalties which follow the violation of natural and spiritual laws. This fact, of itself, should be satisfactory evidence that man is responsible for his acts ; and that he is not simply the child of circumstances, and therefore irresponsible for his doings.

* When correctly understood, and the apparent truth is distinguished from the real truth, as we are obliged to discriminate between the apparent and the real in the works of God, revelation teaches that God is not the author of evil; and if not the author of evil, of course not the author of diseases which are but the effects of evil. God is the author of life; evils which cause diseases, tend to destroy the life of the body through the instrumentality of such diseases.

If evil is the cause of disease, it becomes important for us to inquire what constitutes evil; and from whence is its origin if not from God. Without the aid of revelation it might be difficult for us to answer this question; but the truth, when once revealed, can be seen in the light of reason.

We have said that man is endowed with freedom of will, without which he would not be man, and of course not responsible for his acts any more than beasts. Does any one question that man is responsible for his acts? How otherwise can we account for the present fallen state of our race? Every youth has a clear perception that he has freedom of will; external circumstances may often prevent him from carrying out his designs, but he can harbor them, and have the will to do in spite of circumstances. The dealings of man with man, and our entire system of government, are founded upon the assumption that man has such freedom, and is therefore responsible to society for his acts, so long as he is a sane man. In fact, upon this very point, in a great measure, turns the question of man's sanity or insanity. The insane man has not, for the time being, such freedom; and therefore we do not hold him responsible for his acts. So clear is our perception that we are free to will to do right or wrong, that it is next to impossible for us not to manifest our instinctive faith in free will in our external acts. The light of perception flows into man from the Lord, the Sun of Heaven; and the very moment we close our eyes to that light, and call it in question, that moment we plunge into mental darkness on that subject. Therefore, if we call in question our mental freedom, after having perceived that we have freedom of will, and by the unaided light of our understandings attempt to reason about it, we may confirm ourselves in almost any absurdity upon this question, and it will appear to us as truth. We perceive, for instance, that we live in a real and material world; now we may call in question this light of perception, and begin to reason about it, and we may readily confirm ourselves in the opinion that there is no real world, but that we are only living in

an ideal world ; and not a few have done this very thing. The light of perception is above the light of man's understanding, and if we desire to understand and analyze man's perceptions, we must make the attempt in their own light ; for the light from the Lord to the perceptions, is to the spirit of man what the light of the natural sun is to man's natural vision ; and we can no more understand these matters of perception, when we call in question or deny their existence, than we can understand and analyze the light of the natural sun when we close our natural eyes, call in question the existence of the sun's light, and sit down by a coal fire to reason about the solar rays. Every child, for instance, born into the world, understands by instinct or perception how to draw his nourishment from his mother's breast ; but you feed that child a few times with a spoon, and his instinctive knowledge is lost or gone, and you will find it very difficult, and in some cases almost impossible to teach him to nurse.

Man has conscience to restrain him when he knowingly inclines to do wrong, which the brute creation has not ; but conscience does not teach him what is right or wrong ; Revelation teaches him this ; and the right is summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself." These commandments, together with an acknowledgment that all goodness and truth are from the Lord, constitute the tree of life in the midst of the garden ; and when man partakes of its fruit, it gives life and health to both soul and body ; for to live in accordance with the commands of the Lord should be the great end and aim of man. The Lord is the center, and a firm reliance on the Divine Providence gives peace, contentment, and quiet ; and an earnest desire to do good to all, leads to unity and harmony among men. No selfish or angry passions bear sway, and even the sensual appetites are under subjection to reason ; use is then the great object in all sensual indulgence. If a man eats and drinks, it will not be to gratify his appetite, but to give strength and substance ; and, of course, such food, and such only, as will build up a healthy body, will be selected and used. So of the other sensual appetites, use alone will govern their indulgence. So in regard to dress, use alone must govern, and not vanity.

When man thus lived he was free from diseases, because he was free from their causes ; and when man shall return again to the "tree of life, which (we read) bare twelve manner of

fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations," diseases will vanish with their causes—the evils of the human heart. But man, we read—and we see evidence of its truth all around and even within ourselves—chose to abuse his freedom and to eat of "The tree of knowledge of good and evil," of which he was commanded not to eat. Or, in other words, instead of acknowledging that all life and all goodness and truth are from the Lord, and striving to live according to the Divine laws, both spiritually and naturally ; he began to persuade himself that he had life and goodness and truth in himself ; and came to love himself, and the sensual gratifications of earth, more than he loved his Creator. Here was the origin of evil, and a fruitful tree this "tree of the knowledge of good and evil" has proved to be. When man came to love himself supremely, and the gratification of his selfish desires above his neighbor, self became the end and aim of his life, the center around which he revolved. Then his interest was at war with the interest of every other man ; and an endless strife for the mastery, for the acquisition of power, reputation, wealth, display, and the sensual things of earth, has been the result ever since. Anger, hatred, revenge, love of dominion and money, have desolated our earth with fire and the sword ; flourishing nations have been overthrown, cities have been destroyed, and fruitful fields have been desolated, until briars and brambles, useless and even poisonous weeds flourish, and pestilential marshes exhale their poisonous miasma where gardens once furnished sustenance for man. Pestilence and famine have followed in the wake of these infernal gratifications—the inevitable and natural result. Vanity, or perverted love of approbation, has led to the adoption of fashions and habits which are destructive to health and life. The perversion of amateness from its legitimate use to lustful gratification, has filled our world with licentiousness ; and impotency, syphilis and gonorrhœa, constitute no inconsiderable share of the diseases which the physician is called to treat. These are the legitimate effects of vice.

Disregarding the legitimate use for which he should eat and drink—that is, that he shall eat and drink to build up a healthy body, or to live—man has perverted this department of his being, or has come to live to eat and drink for pleasure rather than for health, and to make the attainment of such gratifications one of the chief objects of his life ; and not satisfied with plain, wholesome, nourishing food, he seeks out those substances which

stimulate his perverted passions. As a result, gluttony and drunkenness cover the land, and degrade man, the noblest work of God, beneath the brute ; for he sacrifices, to gratify his unhallowed cravings, his freedom, and becomes an abject slave to his appetite ; his rationality, and becomes a fool ; and even his instincts, and thereby sinks himself beneath the brute, at least for the time being. A large share of the diseases, which the physician is called to treat, have their origin in the perversion of the appetites by which man's body is nourished and sustained. We see then, that directly or indirectly, diseases are but an effect of the evils in the heart of man ; and these evils are a perversion of God-given faculties and appetites ; not always with the individual suffering, for diseases are sometimes transmitted from parents to offspring ; and a tendency to diseases similar to those which have afflicted parents, is generally transmitted to their offspring. The child has thus to suffer physical consequences which result from the evils of his parents. So the child inherits a tendency to the predominant spiritual evils of his parents ; but this inheritance is not his fault, and he only becomes evil when he voluntarily does evil, or that which he knows to be wrong himself. If the hereditary inclination to do evil is so strong that the child or man cannot avoid acting it out, or doing evil, and therefore he is not in freedom to do or not to do, he is either insane or a fool, and not responsible for his acts.

It may be asked why man was created with the ability to do evil as well as good ? To which we may reply, simply because if he had not been so created he would not have been man, with the capacity of thinking and reasoning, and then of acting out his thoughts or not, as in freedom he may choose. Deprive man of freedom of will, and he would be compelled to act out his impulses, as are the brutes ; and like them he could only be restrained through fear ; now he is able to sit in judgment on his impulses, and to reason about them, and restrain them if need be. With freedom of will he possesses an endless capacity for improvement ; and, although born into the world more ignorant than the brute creation, he is raised immeasurably above it in capacity for development.

But to strive to justify the order of creation is unnecessary. As practical men we have to do with the world as it is. The fact that Revelation teaches us a true life, which will lead us to unity and peace, to happiness and health, and, although men are able to see that this is true, and yet do not lead such a life, is

positive evidence that they have freedom of will, even to do evil when they know what is good. The implantation of conscience in the human soul would have been an act of cruelty, and entirely superfluous, if man had not been endowed with freedom of will. The mental suffering which follows doing wrong is further evidence, for in no other way can its existence be reconciled with the wisdom and goodness of God; and the consciousness which every man has of such freedom is an unanswerable argument in favor of its existence. Man by sophistical reasoning may persuade himself that white is black, and black white; but truth is eternal, notwithstanding.

We have already intimated that the causes of disease, although spiritual, may be divided into two great classes. The one internal—the perverted affections of the human soul, acting directly on the body, causing unnatural excitement or depression, or perverted action in the organism,—the other external, or poisonous substances, miasms, or mechanical agents, acting directly on the *organism*, either internally or externally. When man, to gratify his perverted affections or appetites, voluntarily and knowingly cultivates or indulges in deleterious habits or practices, or brings himself under the influence of external causes of disease, the real cause of the disease, it will be seen, is spiritual, or his perverted affections, and the external agents are but instrumental causes. But where he is brought, either ignorantly or unavoidably, under the influence of external causes of disease, the cause of the disease which follows would seem to be external; still, even this may be but an appearance; for, have we not reason to think that the entire animal, vegetable, and even mineral kingdoms derive all the life they possess from the spiritual world—from spiritual influx, and that all substances derive their character from the quality of the influx which has given them form, and individual life? The actual ultimate constituents of which different substances are composed, which are capable of causing very different effects when taken into the stomach, are sometimes so nearly alike that the chemist can detect no difference, except from sight, smell, touch, taste, and effects.

If, as perhaps enlightened reason may teach, all chemical and mechanical changes or effects, are but the ultimation of spiritual causes, it will be seen that all the causes of disease are spiritual.

It is certain that matter alone does not possess the ability to manifest activity, life, or intellect, unaided by spiritual influx.

We can perhaps more distinctly see the truth of this position by an examination of our own senses. Does the eye see? No, for in cases of mental abstraction, or when our thoughts are intently engaged upon other subjects or objects, how often are the rays of light reflected from the printed page directly upon the retina, without our seeing distinctly a single word or letter, or perhaps even knowing that a book is before us. Who has not passed his own door, or failed to recognize his most intimate friends in the street, not because they were not within the angle of vision, but because his affections and thoughts were directed elsewhere? But let a desire arise to possess the treasures of the printed page, or to see the loved ones at home, or to recognize an expected friend, and every word will be distinctly seen, every door noticed, and every face carefully scrutinized. It is not then the eye which sees, nor is it the brain; for the rays of light reflected from objects, may strike the retina just as distinctly, and the impression may be carried to the brain just as perfectly, when we do not recognize the objects, as when we see everything plainly. So we are compelled to admit that it is not the eye that sees, but the spirit or soul within the body, which sees through the eye. And the same is true of all the other senses. The vibrations of the air strike the auditory membrane just as distinctly during sleep as when awake, and yet a severe thunder-storm will not arouse many individuals. The writer has spent weeks within a few rods of one of the largest bells in a city, without even scarcely recognizing its regular ringing—not from the lack of ears, but because his affections and thoughts did not flow into the ear to hear. He has, perhaps, never been awakened a dozen times by thunder in his life; and yet his door-bell rarely ceases ringing for the first time, during the night, however sound asleep he may be, before he is on his feet. Separate the spirit from the body or any part of it, and sensation, circulation, and nutrition cease; decomposition follows, and it returns to its original elements. When once the soul is fairly or fully separated from the body, however perfect the organization may be, we can get no manifestations of life from the latter.

The internal or spiritual causes of disease require at our hands a more extended notice. Nor do they have that place in medical works which their importance demands, although it is true that by some physicians and in some of our medical works, far more importance is attached to mental symptoms in selecting remedies, than with others; and yet, even such hardly begin to realize the

importance of an inquiry in regard to the mental causes and symptoms of diseases.

Mental emotions, which are but manifestations of the affections or loves, cause diseases by producing undue excitement or depression, or perverted action in the organism. Phrenology teaches that the intellectual and perceptive faculties, the moral sentiments, and the passions, are manifested through different portions of the brain ; and that we can judge with some degree of certainty as to the comparative natural strength of the different faculties by the external development, or form of the head. The natural is not the cause of the spiritual, but the latter clothes itself with a body of matter as with a garment, through which it manifests itself in this world. Not only the head but the whole body manifests the character, or comparative strength of man's intellectual faculties and affections : for, as we have already said, we have every reason to think that man's affections and intellectual faculties compose the very substance and form of his spiritual body, or soul : and the latter lives in, and gives life to every part of the natural body. For this reason we are by no means confined to the form of the head in making up our mind in regard to a man's mental capacity, but we all judge almost intuitively from the form and expression of the face : and had not man the ability to play the hypocrite, we should be able to read character far more accurately in the pliant structures of the face than in the more unyielding form of the head. Nor are we confined to the head and face alone, for we can see a manifestation of the quality of man's spirit in the form of the body and extremities, even to his finger and toe nails ; also in the tone of his voice, in his gait, and his handwriting. Man can hardly prevent his passions being manifested in the tones of his voice ; and very impressible persons, it is said, can judge in regard to a writer's state and character by simply placing a piece of paper upon which he has written, on their foreheads. While at a hat store not long since, the writer noticed that the measures of two heads by the *conformateur* were almost exactly alike, both as to shape and size, and a very striking similarity exists in the handwriting of the two gentlemen. This would doubtless often be found to be the case where the handwriting is natural and not changed by art.

As the harmonious action of all the parts and organs of the body constitutes physical health, so the freedom of the mental faculties from undue excitement or depression, at the same time

that there is a manifestation of mental strength and power, denotes spiritual health.

Man's spirit requires food and drink as well as his body ; truths or knowledges, for the intellect, and love or affection, for the affections ; both are necessary, as both water and bread are necessary for the body. Water satisfies man's natural thirst ; knowledges his spiritual thirst. Water is the medium in and through which substantial food is carried to the structures of the body, to nourish it ; so truths, or knowledges, are the medium, if you please, through which correct and true principles and affections reach man's spiritual structures. Life from man's spirit flows into the body and makes alive the nutritious substances which are received from the food, and moulds them into vital structures. So life from the Father of our spirits flows in and moulds the spiritual food we eat, or good affections we cultivate, into our spiritual body, and it becomes a part of us. After the days of childhood are over, we voluntarily select, eat and drink such food and drink as we please, of which to build up our bodies. So we voluntarily seek such knowledges, and cultivate such affections as we desire, for the sustenance of our spirits.

Man's body may be surfeited by eating and drinking too much good food and drink, more than the digestive organs can digest, or more than the different structures can assimilate, so that the secreting organs become diseased, and the body becomes an unwieldy mass of fat, instead of being adapted for use ; or, as in other instances, the undigested food irritates the stomach and bowels, thereby causing disease ; so, likewise, man's spiritual organism may be surfeited with even healthy spiritual food and drink ; for he may acquire knowledges faster than he can carry them into life, or even without any desire to do so ; and when he fails to live according to the truths he possesses, they are worse than useless. The noblest affections of the human heart, veneration for the Supreme Being, benevolence and conscientiousness, when incessantly fed and excited by long continued religious observances, exciting appeals, and exaggerated example, may become so far surfeited as to render the man a recluse, enthusiast, or a monomaniac. To man is given reason, and through his understanding he should control his affections, and thereby avoid enthusiastic excitement ; for such excitement, even in a right direction, is mental disease. Excessive joy may cause mental alienation, disease of the organism, or death. Intense and long continued mental application to religious subjects, not unfrequently causes disease of the brain

and nervous system and also mental derangement. As man may supply nourishment of a poisonous quality for the sustenance of his body, so he may appropriate spiritual nourishment of like quality for his soul; and he does this when he voluntarily seeks false teachings, and is influenced by bad example to do wrong, and to break the Divine precepts; and also when ceasing to rely upon the Divine Providence, he forgets to be cheerful and contented, and to look forward with hope, but frets himself with unnecessary fears, anxiety for the future, unavailing grief, disappointed hope, and a murmuring and discontented spirit.

Love is spiritual heat, and truth spiritual light. The temperature of man's body depends much upon the state of his affections; when they are warm and active, they flow into or excite the natural body to activity; the heart beats with increased force, the respiratory organs are more active; more air, and consequently more oxygen is received into the lungs; oxygenation of combustible materials throughout the body is more rapid, and the result is that the heat of the body is increased. All this will ensue, although there is not a voluntary muscle moved. But the brain and nerves of voluntary motion partake of the increased excitement of the involuntary system; and there is an increased inclination to voluntary action, even although such action is restrained by the will.

Man's affections when perverted to evil ends, and allowed to flow out into act unrestrained, are a fruitful source of disease. Unnatural mental excitement causes unnatural excitement, and, consequently, disease of the body. Anger causes excitement of the brain, which may result in apoplexy, paralysis, congestion, convulsions and even insanity. It excites the heart to unnatural activity, which may result in dilatation, or other form of cardiac disease; it may cause hemorrhage from the lungs, also derangement of the functions of the liver, kidneys and bowels; and disease of these organs can often be traced to this cause. Anger may cause inflammatory fever, or develop other febrile diseases when there is a predisposition to them latent in the system. A desire for revenge may so far take possession of the human soul, as to be a cause of disease of the brain and insanity; and, although perhaps more slow in its effects, it may disturb the functions of the vital organs to the extent of causing disease and death. Avarice, or the unrestrained love of money, when unduly excited by sudden prospects of wealth, or by its actual acquisition, may cause excitement and disease of the brain, resulting in sudden death or insanity. It may also affect the functions of the heart.

lungs, and other organs as seriously as anger. Perverted love of approbation, or vanity, may be attended with similar results ; and so of all the other perverted passions. Lasciviousness, or perverted amateness, is a frequent cause of nocturnal emissions, spermatorrhœa, leucorrhœa, and impotence.

The diseases which result from the direct excitement of the passions are, as a general rule, congestive, or inflammatory, or diseases of nervous excitement ;—debility or depression of course may follow the undue excitement in these as in other cases.

There is another class of spiritual causes of disease, which is perhaps even more potent than the one we have been considering. We allude to the depressing mental emotions. Love, or the affections, as we have seen, constitute the very life of man ; and with every man there is a ruling affection which is predominant, to which all the other affections are, to a greater or less degree, tributary and subordinate. The ruling affection may be good and heavenly—love to the Lord, neighborly love, or love of obeying the truth ; or, it may be evil—the love of self, the love of ruling over others, the love of approbation, or the love of wealth. A blow which results in a wound of man's ruling love, or even one of the prominent subordinate affections, spends its force not alone on his spirit ; for it depresses all the functions of the body, sometimes to the extent of causing sudden death. In the latter case the eye grows dim, the ear dull of hearing, the blood forsakes the surface, respiration ceases, the heart ceases to beat, and the body is dead ; and all from a wound received by man's spirit. If man is in true order, or has his ruling love centered out of himself, and he is seeking, not so much his own happiness as the happiness of others, he is comparatively safe. If death snatches beloved friends from his very hearth, he feels an assurance that what is his own loss, is their gain ; and however severe the parting, consolation will come. If disappointed in love, by the refusal of one of the opposite sex to join hands and hearts as partners for life, he is aware that her welfare which he has at heart, requires that her hand should only be given with her heart ; and he rejoices in seeing her happy, even though in the arms of a rival suitor. The loss of wealth, of power, place, public favor, and even of earthly friends, or, undeservedly, of his good name, does not reach his heart, or his ruling love ; and his trust in the Divine Providence sustains him in the hour of trial.

Not so with the man who has made some selfish object the chief aim of his life. If money is his god, take from him his

wealth and you strike a blow at the very heart of his spirit ; and if his earthly tenement survives the shock, instead of being reconciled to his loss, he murmurs against the Almighty, or permits his spirit to burn with feelings of revenge towards his fellow-man, on whom he casts the blame of his misfortune. The same is the case with all the other selfish passions, when encountering losses and disappointed hopes or expectations. Such mental blows often depress man's spirit even when the life of the body is not immediately endangered, and slowly impair the functions of important organs : causing debility and disease, if not directly, at least indirectly, by rendering the organism more susceptible to the influence of the external causes of disease and less ready to respond to remedial agents for its cure. Fear and apprehension render the system far more susceptible to the action of epidemic and miasmatic poisons ; and protracted grief predisposes to, if it does not actually cause dyspepsia, jaundice, neuralgia, hypochondriasis, phthisis pulmonalis or consumption, and many other diseases.

EVIL USES.

In regard to the article on evil uses, printed in the "———" March 18th, 1885, we will reprint our reply to the same, published in "The Dawn," printed in London, December 25th, 1885 ; and, from the extracts therein contained, the reader can judge for himself whether that article on evil uses was calculated to do harm or not. It is manifest that if the statements therein were true, there never could have been any diseases in the world ; for it is contrary to true doctrine, as we have seen, to suppose that the Lord ever created any germs of disease in man when he was originally created. Every man who is lusting after unlawful indulgences and sensual gratifications, is already apt enough to imagine that he is so immaculate and free from a liability to be contaminated, that he can gratify his appetites and passions without danger ; and the result is drunkenness, and the diseases which result from licentiousness all around us on every hand. We need no such teaching in the Christian Church as is contained in that article on evil uses : first, because it is not true, for poisons will poison the healthiest child or animal ever born ; and second, because it is nonsensical and fearfully pernicious — a cry of peace and safety where there is no peace and the greatest possible danger.

To the Editor of "The Dawn :"

DEAR SIR,—In an article on "Evil Uses," in a recent number of a ——— periodical, we read as follows :

"The law, so far as the body of man is concerned, is this : that the body through the soul is receptive of an influx out of heaven, and also out of hell. The influx out of heaven brings health to the body, and the influx out of hell causes illness and disease."

After speaking more at length of the influx from heaven and from hell, the writer continues :

"In a like manner the disease-bearing influence out of hell rushes into human bodies, and wherever it meets with bodily states corresponding to these evils it affects them, and creates disease. But where this influence out of hell does not meet with the germs of disease, there the body remains unaffected thereby.

"This influence out of hell may enter into man either from within or from without. The influence from within, as already stated, comes through the immediate influence of evil spirits, who are evil uses in form. From without, however, the disease-generating influence reaches the human body either through malaria or miasma, or through infection, or also through the direct action of animal and vegetable poisons. Yet, as observed before, unless the germ of disease exists beforehand in the human body, it will not be affected by the disease-bearing influences from without."

In the first place, it is, to say the least, by no means certain that "when this influence out of hell does not meet with the germs of disease, then the body remains unaffected thereby." Can the most healthy man in the world voluntarily allow evil spirits to flow into his mind, and excite his perverted passions without restraint, and not endanger his bodily health? Do strong and overpowering mental emotions never cause the disease and death of previously healthy men and women? Physicians, we think, would give but one answer to these questions.

In the second place we are told that "unless the germ of disease exists beforehand in the human body, it will not be affected by the disease-bearing influences from without." Among the latter, as will be seen, he enumerates malaria, infection, animal and vegetable poisons.

Now, if it is true, as is represented above, that spiritual influx from hell never causes disease in healthy men and women who are free from the germs of disease, and that external poisons and "disease-bearing influences from without" never cause

disease in those free from the germs of disease, we would like to know how there ever came to be any diseases, or germs of diseases, troubling the bodies of men and women at all? While it is unquestionably true that, as a rule, the freer a man is from disease, or the germs of disease, the better able he is to resist the action of poisons and other disease-bearing influences, yet this is by no means universally true; for it sometimes happens that an individual suffering from disease can take a quantity of a given poison, without being injured seriously, which a well man could not take with impunity. Again, if a man has, by the long continued habitual use of a poison, caused disease of the body, we know that he can often take a quantity of that same poison in a given time which would kill more than one healthy man if taken within the same period of time.

Contrary to what the above writer represents, it is well known that a strong poisonous dose of opium, tobacco or alcohol will poison men and any animals however healthy they may be, or however free from the germs of disease they may be.

Animal and vegetable poisons which do hurt and kill men, Swedenborg tells us in the Divine Love and Wisdom, have their life from hell; and we can no more safely eat and drink them, and thus appropriate them for either exciting or sustaining our material bodies, than we can eat and drink spiritually, and thus appropriate the evils and falses from which they derive their life, for sustaining our spiritual organizations. Total abstinence in both instances is the only law of temperance. We can but see how difficult it must be for a man who is regularly exciting his perverted passions by the use of natural poisons, to overcome such perversions. The only true and safe course is to shun evils as sins against God; and to commence this work at once on the natural plane.

That poisons, even intoxicating drinks and opium, although never useful during health, are sometimes useful as remedies for the cure of diseases, the writer does not question; but the above-named poisons, when used in large doses, are as a rule but palliatives; and for this reason, excepting in transient cases where patients may recover under their temporary use, it is always better and safer to select some other remedy if possible. If prescribed in chronic cases, or even in sub-acute cases of disease, there is great danger of their use becoming habitual: as the patient generally, while he continues to use them, will never see the time when he does not actually feel that he requires the remedy; and after con-

tinuing them for a long time, it is very rare that any one can quit their use without a strong effort of the will, and encountering often severe suffering; and we know many fail in the effort, and always remain slaves to the habit.

JOHN ELLIS.

VIENNA, AUSTRIA, Nov. 15, 1884.

A respected clergyman writes as follows :

“ MY DEAR DOCTOR,—I am grateful to you for your efforts. I wish to call your attention to one passage in the Writings, which disposes of the notion that the influx from hell or of poisons from without, does or does not affect the bodies of men according as they are or are not free from germs of disease. In the *Arcana Cœlestia*, 7524, speaking of the boils breaking forth with blains upon man and beast, Swedenborg says that such things ‘would be *in every evil man* unless he, so long as he is in the world, was in a state of receiving the good and truth of faith; it is for the sake of that state, that the Lord prevents such things bursting forth from evils.’ From this it appears that men are not protected from disease because they are pure in body, any more than they are defended from evils because they are free from evil tendencies; but that both are due to the Divine mercy of the Lord in order that men may be kept in a salvable state. I think this is a very important doctrine, and if we could all remember, it would beget a slight degree of humility in our hearts.”

Swedenborg says “that diseases also have correspondence with the spiritual world, not indeed with heaven, which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense we mean both heaven and hell; for a man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, because diseases correspond with the lusts and passions of the mind; these therefore are the origins of diseases; for the common origins of diseases are intemperances, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness and the like, which destroy a man’s interiors; and when these are destroyed, the exteriors suffer, and draw him into disease, and thereby into death. That man is subject to death by reason of evils, or on account of sin, is well known in the Church; thus also he is subject to diseases, for these are of death. From these considerations it may be manifest that diseases also have

correspondence with the spiritual world, but with unclean things there ; for diseases in themselves are unclean, since, as was said above, they originate in things unclean."—*A. C.* 5712.

If a man uses poisonous substances, not knowing them to be injurious, and thereby endangers his health, reason and life, it is "the sin of ignorance ;" but even then the poisonous effects will follow, and the suffering and disease which result, together with the depraved appetite for the poison which is developed if its use is continued, will seriously interfere with his regeneration ; yet the evil is light when compared with the lusting after and craving for such poisons, and the unnatural excitement which they cause, and striving to justify their use, and then deliberately using them, knowing that their use endangers health, reason, freedom and life. When a man does the latter he "destroys his interiors," or his ability to see that the poison injures him, and that its use is an evil ; and he destroys his freedom to resist the inclination to use the poison, and so becomes a slave to his appetite, and thus he is "drawn into disease, and thereby into death."

Besides those noticed above, there are many passages in the article on evil uses, the truth of which, to say the least, is very questionable ; and even if they contain a trace of truth, there is no doubt but that, owing to the crude manner in which the ideas are presented, they are calculated to do great harm to the Church, especially to its young, if allowed to pass unnoticed. Look at the following extracts, gentle reader, and see if you think they should be allowed to pass unquestioned before your children in a religious paper, and in the form of a tract ?

EQUILIBRIUM.

"Evil uses are instrumental in procuring for man a state of equilibrium ever since the fall ; that is, ever since the time when evils and falsities were introduced into man's spiritual constitution. Indeed, ever since the lower, natural degrees in man, down to his very body, have been perverted by evil and falsity, evil uses actually require to be introduced into his system, in order to keep these lower degrees alive. Hence the craving of the body of the fallen man for the flesh of animals, and even of unclean animals like the hog, which is the form of an evil, and not of a good and heavenly use.

"Evil spirits are thus allowed, under divine providence, to apply their evil uses to man for the sake of keeping his body and his spirit in a state of equilibrium. And for this purpose, also, as we have seen, evil spirits are permitted by the Lord to flow into a man's evils and falsities at his entrance into his age of maturity. And yet they are never allowed to flow

into man with such a rush of evil as to disturb his spiritual equilibrium, and as to interfere with his freedom and rationality."

Now, the above are no new ideas in the Church ; for they have been long used in private conversation by certain members of the Church, to excuse and thereby indirectly to encourage the use of intoxicating drinks, tobacco and other injurious substances ; but how much truth is there in the above representations ?

It does seem to the writer that every intelligent, diligent student of the writings of Swedenborg, who, by the means of a good life, is in freedom to see the truth if he uses the reason with which God has endowed him, cannot but see that the above representations in regard to the equilibrium in which the Lord desires to preserve men, and in regard to evil uses, are not only false in themselves, but most fearfully false and pernicious in their tendencies. By such representations in the past, the most fearful evils which are so destructive to our race both spiritually and physically, have been regarded by some professed Christians as allowable and even justifiable, not simply among evil men, but also among the members of our Churches ; and thus such evils of life have been encouraged as the drinking of intoxicating drinks, the using of tobacco and opium, injurious habits of dress among women, etc. Even licentious practices have, under certain circumstances, been regarded as justifiable among Christian men by some professed Christians.

In regard to freedom, the Lord is in the most perfect freedom, and is the source from whence angels and men derive their freedom. The angels are in freedom, and the regenerated man is "free indeed ;" and, if you will allow the expression, goodness and truth are free. Neither the Lord, His angels, regenerated men, nor goodness and truth desire to destroy men's freedom, or the equilibrium in which they are placed ; and the Lord, His angels and regenerated men would be equally free if there were no evil spirits, evil men, or evil uses originated and appropriated by evil spirits and men in the spiritual and natural worlds. The Lord's judgments, the coming of the Lord into the world, and all the punishments and sufferings permitted, and remedial measures provided, were not necessary to prevent the angels, and goodness and truth, if you please, from interfering with the freedom of man and the equilibrium in which man is placed, but directly the reverse. They were all required and necessary to prevent and remedy the encroachments of evil spirits and evils and falses which alone endanger,

impair and destroy man's freedom and the equilibrium in which he is placed, and render remedial measures necessary to restore man to spiritual and natural health, and consequent freedom ; and if this cannot be done, to restrain men from sinking to lower depths of evil.

The necessity of introducing evil uses into man's system, for the purpose of keeping his body and spirit in a state of equilibrium, is strongly insisted on in the above essay. It says : " Indeed, ever since the lower natural degrees in man, down to his very body, have been perverted by evil and falsity, evil uses actually require to be introduced into his system in order to keep these lower degrees alive. Hence the craving of the body of the fallen man for the flesh of animals, and even of unclean animals like the hog, etc."

As we have shown, this assertion of the necessary employment of evil uses (as articles of ordinary food or drink) is contrary to the Writings, so we can prove that it has no foundation in experience. There is a class of degraded humanity, among which more than any other "the lower natural degrees, down to the very body, have been perverted by evil and falsity and evil uses," and among which there is a "craving" for the evil use of intoxicating drinks—we mean the inmates of our prisons and houses of correction. Of these a very large proportion are committed directly as drunkards ; and of the remaining prisoners, a large majority are confined in consequence of crime which has resulted in whole or part from the influence of intoxicating drinks. As soon as these persons are arrested—without any regard to the "perverted natural degrees, down to the very body," or to the clamors of its "craving," without any preparation whatever—their supply of liquor and tobacco is cut off ; and as long as they remain in jail, whether for ten days, or thirty days, or thirty years, they are not able to "introduce into their system" "the evil use actually required," in the estimation of the above writer, "to keep these lower degrees," "down to the very body," alive.

What is the result ? They go in, physical wrecks, from the vices of drinking, smoking, etc. ; and after living for a time on the total abstinence plan, their hands become steady, their eyes clear, and their muscles strong. They become healthy in body, clear in their minds, and very often with no less improvement in their spirits than in their bodies. Instances are not unfrequent where the poor, shaking drunkard, desiring to free his "lower natural degrees, down to his very body," from the slavery to drink, has

asked to be sent up for ten days, or thirty days, or for a longer time, in order that he might be removed from the temptation of saloons that meet him at every corner ; and by an enforced abstinence, gain strength that might perchance enable him to recover the state of freedom in which the Lord wills him to be.

It will be seen that the Lord does not desire to perpetuate either the perversions of man's spiritual life, or the corresponding diseases of his physical life ; therefore He provides truth and good, and gives to man the ability to see the truth and to love the good, if he is willing and obedient ; and, by his thus seeing and loving, a good, substantial, healthy spiritual organization is developed and preserved. And so the Lord has provided for the development and preservation of the material body, good, substantial drink and food ; and He gives to man an instinctive desire to appropriate such nourishment, if he is willing and obedient ; and, by thus drinking and eating, a good, substantial, healthy physical body is developed and preserved. The natural drink and food which build up and sustain the material body, correspond to the truth and good which build up and sustain the spiritual body ; and finally, the natural body, which has thus been built up, corresponds to the spiritual body. All of this the Lord wills, and has provided for most bountifully.

But the Lord has given to man freedom, that he might be man ; but man, by abusing his freedom, has sought out many inventions, and has come to love that which is false and evil, and to act accordingly ; and this has caused, if you please, disease of his spiritual organization, and interfered with its orderly development ; and thus he attracts to himself spirits of a similar quality from the spiritual world, which the Lord permits so long as he continues to live such a life. But the Lord desires that he shall totally forsake the false and evil, and live a true and good life, in which alone there is genuine freedom and health. There is no necessity for man to pursue such a perverted life, but while he does so he necessarily attracts to himself evil spirits ; but when he repents and shuns the falses and evils, there is no danger of his lacking, for the Lord provides that angelic spirits shall supply most abundantly the place of the evil spirits who have been put away by resisting the false and shunning evils.

So in regard to the natural body ; men have forsaken good, wholesome articles of food which the Lord has provided for them, and for which He has given them a natural appetite, and have sought out poisonous substances which have their life from hell,

and which correspond to spiritual perversions ; and by persistently using them they have developed an unnatural appetite for them, and have come to love them, and the unnatural excitement which they cause ; and their taste and relish for good, wholesome nourishment is impaired, and a perverted or diseased state of the body results. There is no necessity for men to continue the use of such poisons, but the first duty is to totally stop their use ; and then the natural instinctive demand for natural food will return, and good, wholesome articles of drink and food will supply the demands of the body immeasurably better than such poisonous articles possibly can, and health will generally result ; but if diseased action produced by such poisons remains, then it is proper to give remedies for its cure ; but to continue the habitual use of the poison or poisons which have caused the disease, is a most fearful mistake, and tends to the total destruction of health and life.

As spiritual and natural diseases and consequent suffering result from the violation of spiritual and natural laws of health and life, if a cure is to be effected, the very first thing to be done is to stop totally the violations which have caused the disease, and to do this as soon as possible. Without honestly and faithfully doing this, a cure is impossible ; otherwise, spiritual and natural disease can only be palliated, at most, and even this cannot always be accomplished. We have seen above that evil spirits, and evils and falses, and evil uses alone interfere with the state of equilibrium in men, or destroy their freedom and cause spiritual and natural diseases ; and that these diseases can only be cured radically by shunning the causes which have produced them, instead of men continually introducing those same causes into their systems in order "to keep these lower degrees alive," as the above essay represents is actually required.

The truth is that men should always, to the very best of their knowledge and ability, strive to totally shun the appropriating of evils and falses, and the corresponding natural evil uses which correspond to evils and falses, to the sustenance of their spiritual and natural organizations, as sins against God ; and to seek or appropriate the good and truth which the Lord has provided for the development of their spiritual organizations ; and to seek and appropriate good, healthy, nourishing food and drink for building up and sustaining their natural bodies ; and thus strive to keep the laws of health and life. Men should never excuse themselves for violating the spiritual or natural laws of their being, because the

Lord in this new age permits that evil spirits may tempt men during the process of regeneration, and that physicians may use natural evil uses for the restraining and curing of natural diseases ; for, when evil uses are used, excepting strictly as remedies, with the full determination to stop their use at the earliest practicable moment, the patient becomes a bond servant to the evil.

METHODS OF CURING SPIRITUAL AND NATURAL DISEASES.

The methods for restraining and curing natural diseases correspond strictly and beautifully to those for restraining and curing spiritual diseases.

Prisons, punishments and sickness may restrain and keep men from evil acts, but they rarely are instrumental in changing the inclination and will ; but still sometimes the remains stored up during childhood by the Lord, are allowed to become active, and the man resolves to shun the evil acts which before he loved ; and with the help of the Lord that resolve may lead to a new life of obedience to the Divine Commandments. In a similar manner natural diseases may be restrained by evil uses, as when constipation is overcome by cathartic remedies, diarrhoea is restrained by astringents, great heat of the body is overcome by the application of cold, or extreme cold subdued by hot applications. While the above treatment is only palliative and does not cure, yet it often, or, at least where the disease is not deep-seated, sometimes occurs that if the remedy is not continued, the natural or living forces rally and health is restored.

The second method of restraining spiritual evils in evil men, is to excite one evil passion to restrain another evil inclination ; thus the love of reward or money, or of power or fame without regard to use, often restrains men from evil acts, but the stimulation of such affections does not change the hearts of men ; still it prevents them from doing evil acts, and thus they may have a chance to reflect, and may be brought under better influences, and receive the truth ; and in some instances reformation may follow. In a similar manner natural diseases are restrained in one organ by causing a disease in another organ or part ; as, for instance, when blisters are applied to the skin for the purpose of restraining disease of an internal organ, or a cathartic is given to lessen or relieve disease of the head. While such treatment is only palliative, by calling the attention, as it were, of the vital forces to another part or organ, the original diseased action may be overcome by the vital forces, and health restored.

Last, in this new age or dispensation, we have the cure of spiritual diseases by the means of temptations by evil spirits, the Lord being the physician. It is here, when the man is sincerely striving to put away his evils, that the Lord never allows him to be tempted beyond what he can bear, and not when he is voluntarily indulging in the gratification of his perverted passions and appetites against the Divine Commandments. If during regeneration evil spirits prompt a man to yield and do an evil act, they aggravate his spiritual disease; yet this very act may make his evil more manifest, and if he reacts against it and resolves never to do the like again, it may benefit him; though he fall, he falls to rise again. But if the regenerating man willingly and diligently strives to put away his evils, it is not necessary that he should be subjected to such violent temptations as to lead him to commit evil acts: and this is especially the case with young men and women who, owing to having been carefully reared, have not indulged in evil acts. It is sufficient that the inclination to do an evil act comes into thought; when, if it is resisted and the thought is put away, the cure is more perfect and radical than when it is ultimated in act. This shows the vast importance of striving to train up children in the way they should go, instead of encouraging them to "sow their wild oats." It will be seen that only spirits of a character similar to the evils to be overcome, can be permitted by the Lord to tempt the regenerating man.

Now, in strict harmony with this spiritual method of cure, we have in this new age developed a method of curing natural diseases corresponding in every respect to the spiritual method referred to above. Remedies are given which act upon the organ diseased in the direction of the disease, and which in a healthy person will cause similar symptoms to those existing already in the diseased man; as, for instance, cathartic remedies are given for diarrhoea, astringents for constipation; remedies which will cause nausea and vomiting are given for nausea and vomiting; remedies which will cause pain in the head similar to the existing pain in the head, for headache, etc. It is evident that if such remedies are given in large doses they will aggravate the disease; therefore the skillful physician avoids giving such doses. And by experience it has been found that the most minute dose, even the thousandth or millionth, or often a much less part of a grain or drop of the remedy, will be much more effectual than a larger dose. It is generally sufficient that the dose of the remedy should be large enough to excite the diseased action sufficiently for the living

forces to recognize the impression, to produce a reaction ; for it is not the remedy which cures natural diseases, any more than it is the evil spirits that tempt man during regeneration, which cure him of his spiritual evils ; but it is the living force which flows into the body from the Lord, to which the remedy has made the diseased action manifest.

Now, it must be evident that poisonous remedies or evil uses should only be taken for the shortest necessary period, and in the smallest adequate doses. For instance, if alcohol or opium is given in large doses for delirium tremens, to continue giving the remedy after the acute symptoms have been removed, is to render the man's last state worse than the first.

The hog is an unclean animal ; but his flesh is not poisonous, although it is liable to become contaminated by trichinæ and the germs of the tape-worm, when it becomes practically poisonous, if eaten raw. All experience shows that good and evil men in usual health can live without hog's flesh, if they have other healthy food, quite as well as, and even better than, they can with it. The Jews live well enough without it ; and who will say that, if there were the slightest truth in the representations contained in the essay referred to on evil uses, they do not actually need swine's flesh as much as Christians ? While the writer does not often use it himself, yet, in cases of cholera infantum and marasmus, he has seen great benefit result from giving patients moderate quantities of salt fat pork fried until it was cooked through, and continuing it until the symptoms were relieved ; it seemed to act as a remedy and to supply a temporary want, but the patients did not require to continue it after their disease was relieved. It is worse than folly to talk about the flesh of the hog and other evil uses, especially poisonous ones, being actually required by men and women as articles of food and drink during ordinary health.

If an evil man, one full of hatred, covetousness, or love of rule, lives according to the physical laws of health, he will be healthy and strong ; and if a good man violates those laws—ignorantly, of course, if he is a truly good man—he will be neither as healthy nor as strong as he otherwise would be. We repeat, poisons will poison when brought in contact with or taken into the human body, so as to act upon it ; for they derive their life from hell, and correspond to falses and evils, the indulgence in or appropriation of which tends to destroy heavenly life in the soul of man.

CHAPTER III.

THE CAUSE AND LAWS OF FERMENTATION—ARE THERE ANY IMPURITIES IN MUST OR UNFERMENTED WINE ?

It is supposed by many who are not acquainted with comparatively recent scientific discoveries, that the fermentation of grape-juice is a natural and orderly process of purification, and that the agent which causes fermentation is developed in the grape itself, instead of coming into the juice from without. Now, careful experiments have shown that these views are entirely erroneous; and that the fermentation of wine is no more an orderly step in purifying the juice of grapes, than putrefaction is an orderly process in purifying meats; for in both instances the germs come from without, and if they are carefully excluded or destroyed the wine will never ferment and the meat will not putrefy.

We have had occasion repeatedly in our works on "The Wine Question," to speak of the change that ferment makes in the juice of the grape, or new wine, changing or destroying the sugar, albumen and other nutritious substances that are so pleasant to the taste and so healthful to the body of man, and substituting in their place the intoxicating and poisonous spirit, alcohol. As the correctness of our representation has been questioned, we think it well to furnish the reader in this volume with such information as will show him the difference in the processes by which fermented wines are manufactured, and unfermented wines are preserved; and to this end we propose to present for his consideration, on the one hand, extracts from standard works and from the writings of scientists, showing the cause of fermentation and the action of ferments; and on the other, the result of experiments in the preservation of unfermented wine by the writer himself, as well as some of those communicated to him by others.

"It has been definitely established that the spores of yeast are universally diffused through the air, and that so soon as they meet with a solution containing the nutriment necessary for their development, yeast cells are produced, and fermentation sets in. If air be excluded from grape-juice or any saccharine solution, no

fermentation takes place. Fresh grape-juice may be kept for years at a temperature of 68° Fahr., without undergoing any change, provided it never comes in contact with the atmosphere; or if air has been heated to redness, it may remain in contact with a saccharine liquor for an indefinite time without producing fermentation. But as Pasteur has shown, the motes in the air can be collected in cotton or asbestos placed in a tube through which air has been drawn; and a piece of this cotton or asbestos placed in a sugar solution which has been well boiled, and cooled again, but which contains the mineral and albumenoidal constituents of yeast, develops fermentation. Sugar solutions containing the same yeast constituents, but without this air dust, undergo no alteration, neither do those in which cotton or asbestos alone is introduced. The same liquid remains unaltered if it has been boiled in a glass flask, the neck of which is so bent that dust cannot fall into it, the flask being afterwards left inclosed. Moreover, it is essential that the yeast be in direct contact with the sugar solution. A solution of sugar contained in a bladder suspended within a fermenting liquid, does not ferment, but merely takes up alcohol by diffusion.”—*Encyclopædia of Chemistry*, Vol. I., 1877.

Pasteur says: “Albuminous bodies are never the ferments, but the aliment of the ferments,” “the true ferments are living organisms.”

Payen states that an increase of yeast takes place in fermentation when the liquid, in addition to sugar, contains a nitrogenous substance. When, on the contrary, yeast is left in contact with a pure solution of sugar, it diminishes both in weight and fermenting power, and finally becomes totally inactive. It lacks other nutritious substances, as would man were he to attempt to live on sugar alone.

Pasteur mixed yeast with a saccharine solution and albuminoidal substances, and exposed the whole to the air in shallow vessels. He found that a quick and active increase of the yeast cells took place, but that only six or eight parts of sugar were decomposed for each one part of the newly-formed yeast. When, however, a similar mixture was made, and the air excluded, the yeast decomposed about 100 times its weight of sugar, but the yeast grew and multiplied very slowly.

It appears from the experiments of Minend, that the quantity of yeast must bear a definite proportion to that of sugar; if the sugar is in excess, part of it remains undecomposed, or merely undergoes a very slow after-fermentation, often continuing for

years. If, after all the sugar is decomposed, the fermented liquor still contains nitrogenous matter not wholly converted into yeast, putrefaction may ensue if it is not prevented by the presence of a sufficient quantity of alcohol, or by some other means.

For several of the above items the writer is indebted to an article on Fermentation by Prof. C. F. Chandler, in "Johnson's Cyclopædia," Vol. II.

The reader will see from the above that our fermented wine is really in most instances nothing but a fermenting wine; and if the fermenting process is not restrained by strong casks and bottles, or other means, fermentation never entirely ceases until entire decomposition of either the sugar or albumen has resulted. It does seem so strange that any intelligent Christian man should claim that such a wine in which the sugar, which corresponds to spiritual delights, is nearly or quite all destroyed, is suitable for use as a communion wine. Let him remember that all well fermented wines contain alcohol, vinegar, glycerine, succinic acid and fusel oil, substances never found in the unfermented juice of the grape, and that such wines will all cause drunkenness, which is never caused by unfermented wines.

Mr. Adolph Reihlen, of Stuttgart, Germany, claims recently to have discovered that the substance in which the fermentation commences, is contained in cells in the skin, and that the germs and cells of leaven are not so dependent on the albuminous portion of the wine for their nourishment as has been heretofore supposed.

"Professor Roesler proved by eight very interesting experiments, that although the powerful matter contained in the grape-skins generated the material which furnished nutriment for the fermentation fungi, yet this substance, without the presence of grape-skins, is separated into integrant particles, and in this condition was not favorable to the process of fermentation. [As fermentation ordinarily takes place in must when it is separated from the skins, if the above theory is correct, it can only commence in the contents of the cells which are diffused through the must, owing to the cells being broken in crushing and pressing the grapes.—E.]

"In confirmation of these observations, the last experiment of Roesler demonstrated the fact that 'wine-must,' without the presence of grape-skins remained entirely unfermented, and after standing two days was covered with mould, although the yeast was left in condition for free action. [It would seem that this could only occur in case the must was so carefully drawn off from

the grape as not to get mixed with any of the contents of the skin cells, which the discoverer claims contains the nutriment required by the germs and cells of leaven for their development and growth. —E.] Even when the same fluid was boiled with prepared skins under a cotton cover it remained, as was expected, perfectly clear, but fermentation did not take place; whereas the first ‘must,’ with prepared skins but without cotton cover, up to two and eight-tenths per cent. extract attained perfect fermentation.

“Prepared grape-skins can be kept and used at any time during a period of one to four years.

“Tests by this method have shown that grape-skins, young or old, constitute the prolific field or basis upon which the fermenting fungus grows and thrives, and have proved to be nearly as effective as fresh ones. It has also been demonstrated that diseased or damaged old wines can be readily brought to a second fermentation, and restored at pleasure without injuring their quality as old wines.”—Extracts from a report by J. S. Potter, Consul, United States Consulate, Crefeld, December 6, 1881.

Some of the passages in the above report are not altogether clear, and what dependence is to be placed upon it as a whole the writer is not prepared to say; but there are statements in it worthy of consideration by those who desire to preserve unfermented wines, one of which is that boiling must under simply a cotton cover will prevent fermentation afterwards. This result can only come by the cloth protecting the fluid from the germs of ferment floating in the atmosphere.

In an experiment which the writer tried of boiling unfermented wine or grape-juice in a bottle over which two or three thicknesses of cotton cloths were tied, fermentation did not ensue; but as air had free admission through the cotton cloths, there resulted a very large formation of mould; a consequence of the fact that the temperature of boiling water does not destroy the germs of mould.

The germs of ferment come from the atmosphere, and lodge on the grapes and grape stems, also on presses, vessels, utensils, hands, etc., with which the grapes and their juice come in contact during the manufacture of wine; and it much more frequently happens that fermentation in the juice is caused by germs of ferment from the above sources, than it is by germs directly from the atmosphere. Pasteur found, by his experiments, that the germs of ferment on the stems of grapes lost their power to cause fermentation by the month of April, which he thinks “tends to

prove that the ferment can only appear about the time when grapes attain maturity, and that it disappears during the Winter, not to reappear before the end of the following Summer."

Grapes and other fruits exposed to the air, absorb oxygen and give off carbonic acid gas; but Pasteur has shown by his experiments that if we immerse unblemished grapes in carbonic acid gas where they can absorb no oxygen, a process analogous to fermentation takes place and alcohol is produced without the aid of either the cells or germs of ferment. He accounts for this by supposing that the vital action of the cells in the fruit does not cease immediately on immersing the fruit in the carbonic acid gas; consequently, as oxygen cannot be obtained from the air to sustain their vitality, they act on the sugar in the grapes and decompose it as do the cells of ferment; thus giving rise to the formation of alcohol, by a process somewhat similar to that which seems to take place in the human body when alcohol is found in the blood of one who never drinks it. Crush the grapes and thus destroy the vitality of the cells of the fruit, and no such result follows. Alcohol when thus produced in the fruit, as when produced by leaven, is strictly an effete substance, resulting from the decomposition of sugar by living organic cells.

As we have said, it is beyond question that the germs of ferment at certain seasons of the year are disseminated everywhere through the atmosphere and lodge upon grapes and their stems; and as soon as they find a liquid affording food and suitable conditions for their development, they appropriate it and fermentation soon begins. If we were able to exclude these germs from the newly pressed wine, fermentation could never set in. But they have already entered the pressed juice during the process of pressing, and unless their action is checked they will in a short time begin their work of destruction. If the wine is closely corked or sealed, and kept at a temperature below 42° Fahr., conditions are wanting necessary for the development of the germs, and they remain inactive until the wine is brought to a higher temperature or exposed to the air. These germs, however, may be destroyed by either heating the wine to 180° or 200° Fahr. and keeping it at that temperature a few moments, or by heating it to the point of boiling, after which it will not ferment in any temperature until, by exposure to the atmosphere, other germs have been allowed to enter it. The gas from burning sulphur, if carefully and persistently applied, either destroys the germs of ferment in wine, or so changes the substance in which they

develop, that they are rendered innocuous and incapable of propagation. Wine producers use this process to arrest fermentation when it has progressed as far as they think expedient.

The reader will now understand clearly that the cause of fermentation in wine is not from anything organized in the grape or juice of the grape, but from the introduction and action of foreign living organisms which appropriate, feed upon, and change the nutritious and health-giving substances produced by the vine; and leave in their stead (as the results largely of their own decomposition), the alcohol and other substances which form fermented wine.

“ ‘Investigations (German) have led chemists to distinguish two varieties of yeast: the *ober-hefe*, surface yeast, and the *unter-hefe*, sediment yeast; the former rises to the surface, the latter goes to the bottom,’ when their work is finished. ‘Surface yeast is propagated by buds, and sediment yeast by spores.’ ‘When examined under the microscope, yeast is found to consist of aggregations of small, oval cells of a vegetable nature, called yeast-plant.’ *Oval cells* is the name of another writer. ‘The action of surface yeast is rapid, that of sediment yeast slow.’ The first requires a heat of 65° to 77° , the other from 32° to 45° . These facts explain some puzzling peculiarities in the rising of bread. As the two kinds have the same action on sugar and produce the same effects in a fluid glutinous substance in which they exist, one general term, as *yeast-germs*, properly describes both.

“ ‘The part which the globules of yeast play in exciting the conversion of sugar into *alcohol and carbonic acid* is very obscure.’ The fact is well ascertained and undoubted, that all alcohol is the product of the fermentation of glucose, or grape sugar, as it is called. The *ferment* that agitates the fluid is caused by the rising of the ‘carbonic acid’ gas. These germs break up the sugar into its original elements; these elements reorganize into two new substances. The gas has one element of carbon and two of oxygen; the rest of the elements unite and make another new substance, alcohol; this has all the hydrogen in the sugar, and is that which gives alcohol its fiery potency.”—*Rev. J. M. Van Buren*.

Count Chaptal, the eminent French chemist, says: “Nature never forms spirituous liquors; she rots the grape upon the branch, but it is *art* which converts the juice into (alcoholic) wine.” It is an invention of man.

Dr. Henry Monroe, in his *Lecture on Alcohol*, says: “Alcohol

is nowhere to be found in any product of nature; was never created by God; but is essentially an artificial thing prepared by man through the destructive process of fermentation."

"The sugar, whether fruit or grape sugar, left undecomposed at the end of fermentation in pure natural wines, rarely amounts to more than 0.5 per cent. ($\frac{1}{2}$ of 1 per cent.), being generally much less. Even this small quantity is found in young wines only, and disappears as the wine becomes aged. In fortified wines, to which alcohol has been added to prevent secondary fermentation, and concentrated must or the must from passulated grapes preserved with alcohol (Spanish '*dulce*,' Portuguese '*jeropiga*'), or which are themselves made from raisins, whether like Tokay with must only, and without alcohol, or like Tintilla de Rota with boiled must, but without alcohol (*arropes*), or like the liqueur wines with alcohol only, the sugar ranges from 2 or 3 per cent. to upwards of 20 per cent."—Lippincott & Co.'s *Encyclopedia of Chemistry*, Vol. II., 1879.

Dr. Geo. F. Foote, who has experimented extensively on the preservation of unfermented wine, says :

"DEAR DOCTOR,—It gives me pleasure to aid you in the good work you are engaged upon by adding my experience in regard to the successes that have attended my experiments in the preservation of grape-juice known under the appellation of must, sweet wine, new wine, unfermented wine and more properly pure wine.

"The spores that excite fermentation float about in the atmosphere as fine dust. These are invisible in the ordinary light, but rendered luminous when the sun's rays are admitted through a small opening into a darkened room. In the path of these rays are seen myriads of dust particles reflecting the light. These spores, as they are wafted about by the currents of air, attach themselves to the surface of grapes and their stems, and to other fruits; ready to seize upon the contents so soon as the skin shall be broken, or to drop into any vessel containing fermentative matter, that is suitable food. From the surface of the grape they are commingled with the wine as it flows from the press. Here they grow and propagate with astonishing rapidity in a favorable temperature.

"To one at all curious it is a matter of great interest to watch this process of fermentation under the microscope. With a magnifying power of 500 or 600 diameters, the yeast globule is about the size of a very small pea. With a proper temperature and in a suitable medium for food, as grape or apple juice, you can see

them grow. A full-sized cell will throw out from its circumference several small buds that enlarge and finally drop from the parent cell; and these may often be seen to dart away as if in pursuit of other pasturage. Finding a resting-place, they eat and grow and soon become parent cells, and give birth to another crop. Thus they multiply with great rapidity, and soon 'the whole lump is leavened.'

"These germs and cells are great gormandizers. They consume the sugar and albuminous portions of the wine, which they eat up apparently by absorption, and give out apparently as excrement carbonic acid and alcohol, effete substances, pregnant with poison, mischief and death.

"In view of a scientific analysis, it is not strange that Swedenborg should have defined the correspondence of leaven as the falses of evil."

In speaking of unfermented wine, Dr. Foote says :

"It requires no stretch of the imagination or poetical license to fill the soul with delight while taking a draught of this wine. A little may be taken at any time for the stomach's sake with impunity. The nutritious properties of grape-juice have not been eaten up and converted into carbonic acid and alcohol by these spores of ferment."

In another letter Dr. Foote says :

"I will offer for your consideration the following, viz.:

"The cells of alcoholic ferment are of the animal kingdom, as much so as a horse, or an elephant, though infinitely small. The animal kingdom feeds upon and derives its nourishment from organic matter. The vegetable kingdom feeds upon and derives its nourishment from inorganic matter. The torula or alcoholic ferment cell feeds upon organized matter, therefore it is an animal, though microscopic in size, being about the one three-thousandths of an inch in diameter. They are great eaters, living upon the nitrogenous and saccharine matter of vegetable juices. And as they eat, digest and assimilate, they must, as other animals, excrete a corresponding amount of matter, and this passes away from these minute animals as carbonic acid gas, alcohol, various acids, fusel oil, etc. And now in language so plain 'that he that runs may read': The man or woman that drinks fermented liquids, be it beer, wine, cider or whisky, simply puts into his stomach the excretory discharges of an animal. Strong language, but nevertheless true."

Mr. W. J. Parsons, in a communication to the writer, says :

"The truth seems to be that the views of those who advocate fermented wine as a beverage, are based upon a strange and profound ignorance of the scientific discoveries of the last twenty years.

"The common opinion accepts, as always, the seeming for the real, and believes that grape-juice ferments, and that its fermentation is an orderly step in its life, of the Lord's Providence and not of His Permission. First the water, then the sap, then the juice, and finally the perfect fermented wine.

"If this opinion was correct that the Lord so creates the juice that in presence of pure air it would change of itself into alcoholic wine, there might be ground to think that such wine was a good and innocent drink if used with care, especially if its use was attended with no danger.

"But the opinion was absolutely incorrect. Juice does not ferment at all, it is fermented; and this difference is simply a prodigious one.

"The air around us abounds with yeast, or leaven germs; and these, introduced into the juice, and being there developed during the process of fermentation, eat up the sugar and produce alcohol. Grape-juice kept from the air, or exposed only to perfectly pure air, never ferments nor is it fermented.

"The statement here given is accepted by the great scientific men of this country and Europe as an unquestioned fact. The great French chemist, Pasteur, by most ingenious experiments, drew the juice from grapes so that the air did not touch it in the process. This juice would not ferment as long as no air came to it, and was fermented as soon as the ordinary air came to it at the proper temperature. But when Pasteur purified the air by heating it or by passing it through thick layers of cotton wool, then the leaven germs were either destroyed or held back by the cotton, and the pure air would not ferment the juice at all.

"How, then, can there be alcohol in heaven, where the air must be pure, for no leaven from hell can be there? And how could the Lord have turned the water into fermented wine?

"Fermentation has been called a process of separation. This is not true, for while there is separation, yet this is entirely overshadowed by the profound chemical decomposition which destroys the sugar, and the chemical reorganization which produces the alcohol."

Again Mr. Parsons says:

"Science to-day has learned that alcohol is not a growth of the

vine ; that it is never found in the grape-juice as long as the skin is whole ; that the grape-juice has in itself no ferment principle and cannot and does not of itself ferment ; and that fermentation is not at all a process of separation of one part of the juice from another part. * * *

“There is a separation by gravity in grape-juice, whether it is kept from being fermented or is fermented. In either case the lees settle because they are heavier than the rest.

“But no more absolute scientific falsehood can be told, than that the fermenting of grape-juice is a process of separation. It is a process of destructive chemical disorganization and chemical formation, accompanied by certain separation.

“Grape-juice drawn from the grapes so that no germs from the skins get into it, and approached only by perfectly purified air, does not ferment, or rather, is not fermented, and stays sweet as it ripened on the vine.

“The juice will not ferment in the air found on the tops of very high mountains.

“Could it ferment in the pure air of Heaven? Surely leaven from Hell could not reach it there.

“The whole matter would have a very different aspect if alcohol were a vegetable product of the vine, as the juice is, or if the juice were so created that it would change of itself and produce alcohol. * * *

“Now let us follow alcohol from its production in its secret place, to where we can view it in its nakedness.

“It is formed by leaven from the air eating up the sugar in the grape-juice and excreting alcohol. The result is fermented wine.

“This is not alcohol ; it is a mixture of, say, one part alcohol and nine parts water ; and the water prevents people seeing what the alcohol really is.

“The distiller, by repeated or fractional distillation, draws away the alcohol from the water till he gets what is known in commerce as 95 per cent. alcohol. It is a mixture of, say, one part of water with nineteen parts of alcohol.

“The chemist’s skill can draw away this one part of water and then he has what is called absolute alcohol.

“It is alcohol and nothing else, and what is it ?

“I think I am safe in saying, that throughout the scientific world, without a single exception, all the scientific authorities, all the medical authorities, and all the works on poisons, state positively that absolute alcohol is a true and deadly poison.

"It is greedy for water, in which it hides itself so that it can deceive us as to its true quality; but by itself and in itself, if drank without any mixture of water, it acts on the system as a poison, and is a poison.

"It is a fact that when a person takes a glass of fermented wine, he takes a certain amount of deadly poison just as truly as does a woman when foolishly taking a solution of arsenic to increase her charms.

"In view of Swedenborg's saying that poisons which hurt and kill are from Hell, can alcohol itself but be from Hell? and can a poisonous drug by mere dilution in water, become a healthy drink for a healthy man?

"Absolute alcohol is produced with great difficulty, and very few people ever see it or know of it.

"If it were common as pure arsenic is common, its true character would be well known; but, with the cunning of Hell, it hides itself in water, an innocent fluid, so that it deceives us and makes us think what a harmless thing it is if we only are moderate in the use of it.

"As well might we say that a rattlesnake is not a vile beast from Hell, because if we are prudent and moderate in our intercourse with it, we shall not be hurt.

"Let us not forget that no sane man ever would or could drink absolute alcohol, any more than he would put his hand in a rattlesnake's mouth."

Man is a living being and leaven is a living substance; both require nourishment, and both live upon substances organized in the vegetable kingdom. In a proper menstruum and under favorable conditions, leaven buds forth and is developed with wonderful rapidity, as Dr. Foote has stated. It cannot live upon sugar alone, neither can it upon albumen alone, nor can it upon the acids and alkaline salts which exist in the wine; like man, it requires a variety of organized substances to sustain its life, and all these are contained in the juice of the grape. Man appropriates grapes and their juice to his use, but they do not leave the body after supplying its wants, the delicate, beautifully organized substances that they were when they entered; but they leave in the form of excretions from the bowels, kidneys and skin, and in exhalations; changed in color, look, taste and smell. Leaven also appropriates most of the same organized materials to its own nourishment and development, and when it casts them out they are no less changed than if they had passed through the human body.

These substances leave the leaven, after having served its purpose, as excretions and exhalations ; and the taste of the wine has changed, and even the smell has changed. Now, for the first time, the “ambrosial odor,” which wine-drinkers seem to prize so highly, makes its appearance and takes the place of the delightful odor implanted by the Lord in the fruit of the vine. Unlike man, leaven lives in the wine and surrounded by it ; and all of the excretions and exhalations of the leaven, excepting what are cast down as lees or escape in the form of gas, are cast out into the wine, and give it its alcohol and its vinegar, its taste and its odor. Is it strange that such a fluid should so frequently, when men drink it, make them sick, drunk and insane ?

Preserve the blood of man as it is removed from his body, from the germs which come from the atmosphere, and it will not putrefy. No physician would dare to have either these germs, or the smallest portion of a drop of putrefying blood injected into the blood in his veins ; for he too well understands that the result would almost surely be death. Inject the germs of ferment, or the smallest portion of the fermenting juice of the grape, beneath the skin of the grape into its blood, and the consequences to the grape will also be death. That the analogy is wonderful we can all see.

Let us look for a moment at the chemical changes wrought by fermentation. First, we will notice the component parts of “Wine in the cluster,” or unfermented wine :

Gluten—plentiful, which forms blood and muscle, and gives strength and substance to the body ;

Sugar—a large amount, which is so delightful to the taste, and warms the body ;

Gum, and aromas ;

Malic and citric acids—small quantities ;

Phosphorus and sulphur ;

Bitartrate of potash (cream of tartar) ;

Tartrate of lime ;

Water, etc.

Such are the essential living products of the vine, which are grateful and nourishing to the natural body of man, and are all retained in unfermented wine, and even in boiled wine, excepting a portion of the water, which can be readily restored when it is required for use. Now, let us look at the sad havoc produced upon these good gifts of God by that substance of evil correspondence—leaven or yeast, which in “Turner’s Chemistry, by Liebig,” we are

told "is a substance in a state of putrefaction, the atoms of which are in continual motion."

Fermented or intoxicating wine contains :

Alcohol, a powerful narcotic poison ;

Œnanthic acid, an oily, inodorous liquid ;

Œnanthic ether, of a vinous, unpleasant smell ;

Essential or volatile oils ;

Bouquet or aroma ;

Acetic acid or vinegar—of none too good correspondence ;

Sulphate of potash ;

Chlorides of potassium and sodium ;

Undecomposed gum, sugar and extractive matter in *small quantities*.

The substances in italics are new compounds, never found in the unfermented juice of the grape. Surely, we have only to look over the two tables of contents just given, to be able to see how truly fermented wine, when it pretends to be either the fruit of or from the fruit of the vine, is a hypocritical "mockery." Its food part or gluten—corresponding to good is gone ; its sugar—corresponding to spiritual delights is nearly gone, and perverted into alcohol and vinegar ; and its vegetable combinations of acids and alkalis, combined expressly for the use of man by the Lord, in the fruit of the vine, with phosphorus and lime for the brain and bones, are either destroyed, changed, or precipitated, and what have we left ? A fluid which will cause drunkenness, which is never caused by either the fruit of the vine or the pure juice of the grape. Need more be said ?

Yes, more may be desirable, for all experience demonstrates that when duty requires us to give up the traditions of the past as false, and to stop the gratifications of our perverted appetites, we need "line upon line and precept upon precept," else there is danger of our excusing and justifying our false views and evils, and continuing in them, instead of putting them away as sins against God. The truth must be made so plain "that the wayfaring man, though a fool, need not err therein."

Wine has a similar signification to blood. Blood is composed, not simply of water, which is from the mineral kingdom, and corresponds to truths upon the natural plane of life, and is the medium through which nourishment is conveyed to every part of the material body ; but it also contains in a state of solution, all the substances required to warm and build up the material body, which correspond to good, all harmoniously blended in one fluid ; a living current which

is to the body of man what Divine Truth, always united with Divine Good, is to his soul. It is perfectly clear that wine has a similar signification, because it has a similar composition. It has the water from the mineral kingdom; the sugar, which is so delightful to the innocent child, and which is appropriated to warm the material body; the gluten or bread-part, which gives substance to the various tissues; the phosphorus for the brain; the lime for the bones; the potash for the tendons and ligaments; and there is perhaps no part of the body which does not receive some nourishment from pure unfermented wine. With all these nourishing substances which are contained in the pure juice of the grape, and which correspond to good either entirely or partially destroyed, precipitated, or converted into poisonous compounds, even with the delightful sugar perverted by leaven into alcohol, which is so repugnant to the taste of the innocent child, what relation has fermented wine to blood? Its correspondence may have been appropriate to a state of the Church when faith was separated from charity; but how any intelligent Christian of this day can sanction the use of fermented wine, is an increasing wonder to the writer.

If the wine is pressed directly from the clusters into the cup, by the hand, as was done in ancient Egypt and Italy, it may be drunk freely as we eat grapes; but if the juice is allowed to stand a few hours exposed to the air, if the temperature is suitable, fermentation commences, and the wine "becomes thick, muddy and warm, and evolves carbonic acid gas." If drunk while this fermentation, motion, or destruction is in active progress, it is apt to disturb the stomach—as Swedenborg intimates.

A singular proof of the ancient usage of squeezing the juice of grapes into a cup, has been exhumed at Pompeii. It is the figure of Bacchus standing by a pedestal, and holding in both hands a large cluster of grapes and squeezing the juice into a cup.

We will close this chapter on fermentation by noticing a phase of this question hitherto comparatively unnoticed.

A friend suggests that as we breathe an atmosphere which is full of the germs of leaven and eat them upon the surface of fruits, and drink them in drinking water and the juices of fruits, there can be nothing very objectionable about them. Nor do we suppose there is. They are evidently, when thus taken, harmless; and the same is undoubtedly true of the cells of leaven or yeast itself, if they could only be purified from the filthy, poisonous

excretions and exhalations which result from their vital action, as similar excretions and exhalations result from a similar vital action in animals. By baking our leavened dough in making bread we destroy the life of the leaven, and drive off the excretions and exhalations which have resulted from its vital action—the alcohol, carbonic acid gas, vinegar and other acids and the aroma so grateful to the nostrils of some—and the bread, if not entirely harmless, is comparatively so, for it has been purified by heat. The cells of leaven, like those of the human body, have been organized by decomposing and appropriating the organized substances found in the vegetable kingdom, the albumen, gluten, sugar, etc. The flesh of the rat, mouse, polecat, and even of the rattlesnake, if cleansed from the excretions, exhalations and secretions which result from the vital action in decomposing and changing organized food, would be comparatively harmless, and some of the human family use the flesh of these creatures for food with at least comparative impunity; but they could not thus use the excretions, secretions and exhalations which are developed by these creatures, any more than they can those which are produced by leaven and exist in fermented wine, without endangering health and life. So it is not the leaven-cells which are so dangerous in the wine, but the leavened wine, which is full of impurities from them.

It is therefore certain that if there is pre-eminently a leavened substance on earth it is fermented wine; if there is any uncleanness pertaining to leaven and substances leavened, it is to be found in fermented wine. We cannot understand how any Christian with a knowledge of the fact that fermented wine originates from that unclean living substance called leaven, and is full of the foul excretions from it which cause all manner of uncleanness in man, both physically and mentally, when he drinks it, can for a moment advocate or justify the use of intoxicating wine either as a beverage or for communion purposes.

Alcohol is the chief ingredient in fermented wine, and the one for which men drink it; and yet the juice of the grape is by no means the only source from which alcohol is produced by the destructive action of ferment or leaven. It is also manufactured from corn, barley and other grains, and from potatoes, and from the juices of the sugar-cane, apples, berries and other vegetables, and also from the sap of various trees; and yet from whatever source it is derived, it is the same poisonous and pernicious fluid; and capable of causing disease, drunkenness, insanity and death, when used as we may use healthy drinks. It is in no sense the

product of the vine, more than it is of other vines, vegetables and trees ; whereas unfermented must or unfermented wine is strictly the product of the vine, and its essential constituents have been organized by the Lord in the fruit of the vine, and they are characteristic of the fruit of the vine.

ARE THERE ANY IMPURITIES IN MUST OR UNFERMENTED WINE ?

In a sermon printed in a religious periodical we read in regard to the juice of the grape, or unfermented wine, as follows :

“ Before fermentation the grape-juice in the wine vat is turbid, and appears full of impurities. But by fermentation the impurities are removed; the lighter ones are thrown off from the surface, and the grosser sink to the bottom, leaving the wine clear and pure for use. The necessity for this arises from the fact that in the grape-juice are many crude particles of foreign substance that cannot be strained out, separated or removed in any other way than by fermentation. * * * The impurities that give rise to fermentation are in the juice, and the hidden, unseen leaven is in the meal ; and only by fermentation can the juice be purified, while the bread must be purified by the fire of the oven as well.”

Can any one tell us what the impurities and foreign substances are, which can only be separated by fermentation in the pure juice of the grape, called must or new wine, as it flows from the press, which Swedenborg tells us has the same signification as wine ? Is the gluten, which nourishes the body of man as good does his soul, one of them ? This is to a great extent destroyed and cast out by fermentation. Is the sugar, which is so delightful and which corresponds to spiritual delights, one of them ? This is destroyed and converted into alcohol, a most deadly poison. Is it the phosphorus which is so necessary for the brain ? This either disappears or is polluted during fermentation. Do the vegetable acids and alkaline salts, so carefully organized by the Lord in the grape to nourish man's tendons and bones, belong to the impurities and foreign substances which can only be removed by fermentation ? These substances are perverted, changed, or cast down as lees by fermentation ; and such lees have not a good correspondence, as we shall see. That the bread or nourishing portion of the wine is thus destroyed to a great extent by fermentation, chemistry shows conclusively ; and we can demonstrate the same fact to our senses by a very easy experiment. Take some new wine or must as it flows from the press, boil it and you gradually drive off the water ; and by continuing your boiling it becomes a thick syrup ; boil it

long enough and it becomes a comparatively solid body ; when it cools you have lost nothing but water—the food portion remains. On the other hand, take fermented wine and boil it, and you will find no rich syrup, and little or no solid food substance remaining ; for it has been destroyed by fermentation. Could anything demonstrate more conclusively than this simple experiment, that such of our clergymen as attempt to justify the use of fermented wine, by comparisons found in the Writings of Swedenborg, have totally mistaken the true meaning of such comparisons ?

Again, as has been intimated elsewhere in this work, during the process of spiritual regeneration good overcomes evil and casts it out ; and man's spirit is thereby purified, and rendered clear, like wine after fermentation ; but in the fermentation of wine, as we have seen above, exactly the opposite takes place ; for almost all of the nourishing substances organized by the Lord in the grape for the use of man, which correspond to good, are overcome by the ferment, and the sugar is often entirely destroyed if the ferment has had a chance to thoroughly complete its work, and either changed or destroyed, and precipitated as lees, cast out in the form of poisonous gases, or remain in, as alcohol and vinegar, to pollute the wine and to render it a seductive and poisonous fluid, which will cause disease, drunkenness, and insanity, if used by man as a drink.

Again : if the grape-juice, as it flows from the press, is so full of impurities which can only be removed by fermentation, perhaps the author of the above sermon can tell us how it happens that Swedenborg declares positively, in a general declaration, that "must signifies the same as wine, viz., truth derived from the good of charity" (*Apocalypse Explained*, 695), and that new wine is the Divine Truth of the New Testament, consequently of the New Church (*Apocalypse Revealed*, 316). It is quite certain that neither party to this controversy would be willing to admit that the must and new wine, to which Swedenborg refers above, can be must and new wine undergoing the process of fermentation, which are hot, and muddy from heterogeneous substances which have resulted from the destructive action of ferment upon the juice of the grape. We are all, then, compelled to admit that unfermented must and new wine have the same signification as wine ; and, if they have the same signification, is it not certain that they have the same composition—are, in fact, the same fluid only modified by age ? Some of the ancients, we are told, did not regard their boiled wines as ripe enough for use until they were

four years old ; and that such wines two centuries old were not unknown.

Is it possible that any intelligent student of Correspondences who has carefully examined this whole subject in the light thereby afforded, and in the light of science, can for a moment suppose that fermented wine (in which such a large portion of all that corresponds to good has been destroyed, and in which even the water contained therein is polluted by alcohol, the product of fermentation, and by vinegar which results from the next process of decay) can be the wine which is and ever has been, a blessing to man ? “ Good wine is, and always will be, found at the ‘ feast of fat things, full of marrow,’ which the Lord is constantly offering man on the mountain of his love—‘ wine on the lees, well refined.’ There is no poison in the wine which ‘ makes glad the heart of man,’ none in that which the good Samaritan poured into the wounds of the man who fell among thieves ; none in that which cheers but does not inebriate in declining age. The highest and most holy earthly emblem of the truth which is divine, is wine.”

But is it true, as represented in the above sermon, that flour, meal, and the juice of the grape are impure ?

Swedenborg says : “ Flour or meal signifies celestial truth, and wheat celestial good.”—(*Apocalypse Revealed*, 778.) “ Fine flour and also meal, denote truth which is from good.”—(*Arcana Cœlestia*, 9995.) Are celestial truth and good impure, and is truth which is from good impure ?

In the quotation from the sermon at the beginning of this section, are found several other incorrect representations and statements which, in the estimation of the present writer, should not have been allowed to pass unnoticed, as they were, in the columns of a religious paper.

First, in regard to the impurities represented as existing in the fresh grape-juice. If the grapes are properly gathered, and insects and decaying grapes separated with care, as is done when we eat them, the juice of grapes as it is pressed from them contains no impurities ; it contains nothing injurious to man when he drinks it, more than do the grapes when he eats them. Both alike are the fruit of the vine, organized by the Lord for the sustenance of the natural bodies of men, and both have a good signification ; and this is especially true of the recently expressed juice or must, for in the Writings we are told that “ it (must, Latin *mustum*) corresponds to every genuine truth derived from the good of love to the Lord,” and “ every good and truth of the external and

internal man." All the truth of the Church finds its correspondence in this must or new wine. (See *Apocalypse Explained*, 376, and numerous other passages in the Writings.)

The freshly pressed juice of the grape is not "turbid" from any impurities, but from the presence of albuminous and other most nutritious portions of the clusters, which nourish the material body as good does the spiritual body. If we keep the fresh grape-juice or wine cool, as we do our meat to preserve it; or do as the ancients did, put it into bottles and seal them carefully and sink the bottles in wells or springs of cool water; or bury them in cool, wet earth, fermentation will not ensue; and, contrary to the representation in the above sermon, the "apparent impurities" will settle to the bottom of the bottle, and leave the wine perfectly clear and beautiful. But if fermentation commences, this heaviest part of the liquid—not the lightest as represented by our clerical brother above—will rise to the surface, for precisely the same reason that the body of a man drowned generally rises to the surface of the water within a few days, namely, because it is distended with gas which results from its own decomposition. In other words, the leaven or ferment has destroyed this gluten, and casts it out by the aid of the poisonous gas which it has developed. If, instead of being cast out by leaven, it is allowed to settle to the bottom as lees, such lees have a good correspondence, as we shall see hereafter, for this gluten is good, useful, and pure; and it is never impure before ferment assails and destroys it, or before decomposition commences. Nor is there much difficulty in removing the "apparent impurities" (which, as we understand, are represented in the above sermon as real impurities) by the means of strainers and filters. Again, by heating the fresh juice to a boiling point much of the albuminous matter will be in a measure coagulated; and being expanded by the steam, it will rise to the surface of the fluid, and can be readily removed by the skimmer or strainer; and if any remains we have only to bottle and seal or can it while boiling hot, as we do fruits and jellies; and all turbidness will disappear in a few days. When wine is preserved without fermentation the lees are light and flocculent, and are really the most nourishing portion of the wine, consequently they have a good signification; and they are very different from the heavy dregs or lees which fall to the bottom in fermenting wine, which have not a good signification. The writer has repeatedly, within the last four years, preserved wines by the above methods; and he has now (1887) samples put

up three years ago last fall, which are unfermented and beautiful.

Again, the leaven is not hidden either in the meal as it is ground from the grain, or in the wine as it is pressed from the grape; but the germs of leaven float in the atmosphere and fall upon grapes as they do upon all fruits and grains, and as they did upon the unleavened bread in the days of the prophets, without defiling or rendering the latter impure or unclean. So the germs of the putrefactive ferment fall upon our meat and our fish and upon other food which we eat, yet both kinds of germs are harmless, so long as they are not developed into active organisms; but let the germs of leaven which are washed from the grapes and their stems when they are crushed and pressed, or which fall from the atmosphere into the juice after it has been pressed from the grapes, be developed into leaven cells, and a wonderful transformation ensues, not less surprising than that which results in our meat and fish under similar circumstances. You may take the most beautiful and clear unfermented wine, and if it contains any germs of ferment, as is usually the case if it has not been heated to nearly the boiling temperature (180°), or if you expose it to the atmosphere and allow leaven germs to enter it, if the temperature is suitable, in from twelve to forty-eight hours the wine generally begins to grow turbid and slightly warm, and full of impurities and heterogeneous substances; and it will only become clear again when the process of active fermentation has in a measure ceased. The leaven cells appropriate such portions of the wine as are required for their own nourishment and reject the other; and by the vital action of the leaven the substances which it requires for its nourishment are radically changed, and alcohol appears as one of the products; and the sugar or sweet portion of the wine, which corresponds to spiritual delights, disappears, until in old wines it has generally been all destroyed. Fermented wine, then, it will be seen, is pre-eminently a leavened substance, for it has all of the essential products of leaven in it; and it is never purified by heat until they are driven off, as they are in the baking of leavened bread.

Even if there were any impurities either in the meal or flour as it is ground from the wheat, or in the newly pressed grape-juice, the leaven germs could no more develop and the leaven live upon such impurities, than could man be developed and live upon like impurities. Leaven, like man, requires for its nourishment the gluten and the starch, or the albumen and the sugar and other

nutritious substances ; remove either of the two last, the albumen or the sugar, from the grape-juice, and add all the impurities you please which contain neither gluten, starch, albumen, sugar, nor their equivalents, and the leaven will starve as would man if he were to attempt to live on a well fermented wine. Leaven, in seeking organized food, does not seek impurities, but it leaves behind its own impurities, as do animals ; and these in fermented fluids cause disease, drunkenness, insanity and death.

Unleavened wine, however freely used, never causes drunkenness and insanity ; fermented or leavened wine causes both drunkenness and insanity every day all around us. Can there be any question which is the good wine of the Word and the Writings—which “is clear and pure for use”?

It has not unfrequently been assumed by the advocates of fermented wine, especially by clergymen, that unfermented wine is not suitable as a beverage until after fermentation, in the face of the facts that men in all ages have drank it freely, and that men and women go to Switzerland at this day and, with a little hand-press, press the juice directly into a glass or cup and drink it freely, and find it a healthy, life-giving fluid. And this assumption is made, dogmatically, notwithstanding the Writings of the Church give to such unfermented juice or must the very highest signification that is ever given to any form of wine, as will be seen in the pages of this work.

The above groundless assumption and erroneous statement, if accepted as true by those not well informed upon the subject (as is likely to happen), would lead them to the natural inference that there is no wine or form of grape-juice suitable as a beverage, and for communion purposes, excepting fermented wine. To allow such an assumption to be made in our religious periodicals and go unanswered and unquestioned to their readers, and refuse to admit a reply, as has sometimes been done, is to commit these religious papers to the advocacy of intoxicating drinks, and against the great temperance reform of this day ; and to make them the medium for promulgating statements that are absolutely false on this great practical question of life.

Again a writer in a religious periodical says :

“The impure portions of the grape-juice from which the yeast plant is generated, together with tartar and other matters, are deposited during the quiet that follows fermentation, and the wine, purified, bright, and permanent, is fit for racking and for use. * * * * * If,

therefore, there be any ground to avoid what has been called the evil ferment, it can only be done by taking fermented wine and unfermented bread."

We have above several incorrect statements. First: the yeast plant is not generated from impure portions of grape-juice, but the germs come from the atmosphere, and are developed in the nutritious substances of the juice which correspond to good; and these substances the ferment or "yeast plant" appropriates to its own use, destroying not only the albumen which is such an important nutritious substance, but also the sugar which corresponds to spiritual delights. Second: take the purest and clearest unfermented wine, and allow ferment or its germs to enter it and commence its work of destruction, and it soon becomes turbid and warm, from the ferment and decomposing substances. The "tartar and other matters" then cast down were before this good and useful constituents of a useful organized substance. How absurd to suppose that the wine, full of the excrementitious substances from the leaven, such as alcohol, various acids, glycerine, fusel oil, etc., and which is so poisonous as to cause drunkenness, is suitable to use as a beverage and as communion wine! Third: the claim that by using fermented wine we avoid the "evil ferment." This is like claiming that, by eating and drinking the excretions from a rat, we avoid eating that unclean animal. We think any sensible man would rather eat a rat than the filthy, poisonous secretions and excretions from his body; so the least objectionable thing of the two, if we are anxious to use either, would be the leaven or ferment itself, rather than the filthy, poisonous fluid it has left behind. Ferment is frequently drank in the juice of apples or grapes which has just commenced fermenting; and although it may sometimes infest the stomach, it never infests the head until it has generated a certain amount of alcohol, and then it is not the ferment which does the mischief, but the alcohol. Fourth: in fermented wine which has not been fortified by alcohol, if there is any food for the ferment left, fermentation never ceases entirely until all the sugar has been destroyed; and this often takes years, so that it will be seen that by drinking fermented wine the ferment is not avoided.

CHAPTER IV.

FERMENTED WINE AND ALL FLUIDS WHICH CONTAIN ALCOHOL ARE POISONS.

ALCOHOL is produced by the decomposition of sugar by that unclean substance called leaven or ferment, a substance which seems to exist upon the border line between the animal and vegetable kingdoms; for like animals it possesses the capacity of appropriating organized vegetable substances to its own nourishment, and of changing them into substances of a very different character from what they were when it came in contact with them. In this process of change heat is produced and carbonic acid gas is given off; and alcohol, which results, seems to hold a similar relation to the leaven that urea and urine do to the human body. The reader will now understand why the writer speaks of alcohol as an effete and vile substance.

What is striking is, that this resulting alcohol is so poisonous that when it reaches a certain per cent. in the wine it destroys the activity, if not the very life, of the leaven or ferment itself; precisely as man would sicken and perish amid the excretions from his body, if they were not carefully removed. Let the man who cannot restrain his appetite drink such pernicious stuff, if he will; but do not let us defile the Temple of the Lord—the temple not made with hands—by its use as a Communion wine.

We will first give the testimony of ancient writers before, and about the time of, the commencement of the first Christian Church. For many of the historical facts, quotations and records contained in this chapter, we are indebted to a work by Rev. G. W. Samson, D.D., on the "Divine Law as to Wines."

"Porphyry quotes from a lost work of Charemon, librarian at a sacred college in Egypt under the Caesars, this historic record: 'Some do not drink wine at all, and others drink very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust.'

"In the 'Hieratic Papyri,' or records of Egyptian priests, found on paper made from the stem of the water-lily (Anasti,

No. IV., Let. xi.), is this record of the address of an Egyptian priest to a pupil who had become addicted to the use of the beer of Lower and the wine of Upper Egypt: 'Thou knowest that wine is an abomination. Thou hast taken an oath as to strong drink, that thou wouldst not take such into thee. Hast thou forgotten thine oath?'

"The laws of the Brahmins of India, embodied in the twelve chapters of the Institutes of Menu, declare that among persons to be shunned in society is 'a drinker of intoxicating spirits.'

"Zoroaster declares that 'Temperance is the strength of the mind; a man is dead in the intoxication of wine.'

"The Medes, succeeding to the Assyrian or Babylonian kingdom, began as a people strictly abstinent from intoxicating wine. Their degeneracy through luxury is portrayed by Xenophon in his 'Training of Cyrus,' in a picture which will ever be quoted as a gem of graphic sketching. Young Cyrus, coming from his Persian home to visit his grandfather, Astyages, King of Medea, came to have a moral aversion to the king's cup-bearer, because of his office. The king remarking upon it, Cyrus proposed to act the cup-bearer; and with a napkin on his shoulder presented the cup to the king with a studied grace that charmed the fond old man. When, however, the king observed that young Cyrus did not, before presenting the cup, first pour some of it into his left hand and taste it—a custom rendered necessary as a safeguard against attempts at assassination by poison put into the king's wine-cup—Astyages said, 'You have omitted one essential ceremony; that of tasting.' 'No,' replied Cyrus, 'it was not from forgetting it that I omitted that ceremony.' 'For what, then,' asked Astyages, 'did you omit it?' 'Because,' said Cyrus, 'I thought there was poison in the cup.' 'Poison, child!' cried the king; 'how could you think so?' 'Yes, poison, grandfather, for not long ago at a banquet which you gave to your courtiers, after the guests had drunk a little of that liquor, I noticed that all their heads were turned; they sang, shouted and talked they did not know what, and even you yourself seemed to forget that you were king and they were subjects; and when you would have danced, you could not stand on your legs.' 'Why,' asked Astyages, 'have you never seen the same happen to your father?' 'No, never,' said Cyrus (Cyrop. B. I.).

"Who could have supposed that this same Cyrus would himself be led to what was and still is called the temperate use of wine; and would lead the Persian nation into a habit from which to this

day they have not even as Mohammedans been redeemed? It is worthy of special note that the very point of the English controversy between Dr. F. R. Lees and Rev. A. M. Wilson turns on the *early abstinence* of Cyrus and his subsequent yielding to the seduction inseparable from high position, ease and luxury. The same Xenophon records that Cyrus in his manhood said, on a long march, to his officers: 'Collect wine enough to accustom us to drink only water; for most of the way is destitute of wine. That we do not, therefore, fall into disease by being left suddenly without wine, let us begin at once to drink water with our food; after each meal drink a little wine; diminish the quantity we drink after eating until we insensibly become water-drinkers; for an alteration little by little brings any one to bear a total change' (Cyrop. vi. 2). Xenophon, himself, a little later in life, encourages his troops by saying, that their sobriety made them an overmatch for their wine-drinking foes (Cyrop. vii. 5). The lesson is manifest. Herodotus further states that Cyrus by strategy overcame the fierce Massagetæ; enticing the young prince and his officers, at a banquet given them, to drink deeply, while he and his generals only pretended to drink; and then attacking their army while their officers were intoxicated. This unworthy act led the queen-mother to remonstrate with Cyrus to this effect: 'When you yourself are overcome with wine, what follies do you not commit! By penetrating your bodies it makes your language more insulting. By this poison you have conquered, my son; and not by your skill or your bravery.'

"When Alexander, the cultured pupil of Aristotle, transformed into the autocratic military conqueror, was seen at thirty to be in danger from wine-drinking, a physician named Androcydes, Pliny tells us (Nat. Hist. xiv. 5), wrote to him, begging him to avoid wine, since it was 'a poison.'

"Pliny closes this book (c. 28) with one of the most eloquent of total-abstinence appeals ever penned or uttered. 'How strange,' he exclaims, 'that men will devote such labor and expense for wine, when water, as is seen in the case of animals, is the most healthful (*saluberrimum*) drink; a drink supplied, too, by nature; while wine takes away reason (*mente*), engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations.' He says that confirmed drinkers 'through fear of death' resulting from intoxication, take as counteractives 'poisons such as hemlock' (*cicuta*), and 'others which it would be shameful to name.' 'And yet,' asks he, 'why do they

thus act? The drunkard never sees the sunrise; his life by drinking is shortened; from wine comes that pallid hue, those drooping eyelids, those sore eyes, those trembling hands, * * * sleep made hideous by furies during nights of restlessness; and as the crowning penalty of intoxication (*præmium summum inebri-etatis*) those dreams of beastly lust whose enjoyment is forbidden.' He adds that many are led into this condition 'by the self-interested advice of physicians who seek to commend themselves by some novel remedy.'"

Coming down to the second century in the writings of Pseudo Justin, we read:

" 'Wine is not to be drank daily as water. * * * Water is necessary, but wine only as a medicine.' He shows the absurdity of the plea that wine heats the body in winter and cools it in summer; and says: 'It is admitted that wine is a deadly poison' (*pharmakon thanasimon*). 'In using it,' he adds, 'we abuse the work of God.'"

Clement of Alexandria, who lived at the close of the second century, says:

" 'I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul.'"—*Divine Law as to Wines*.

We have brought the testimony of the ancient writers to prove that fermented wine was by them regarded as a poison, and it was a poison then and now, because it contains alcohol. And all books on medical jurisprudence treat of "Poisoning by Alcohol," and we have but to look around to behold on every hand the sad effects of this poison on the bodies and minds of those who drink it.

Coming down to our own time, we know of no standard work on the effects of medicines or on poisons which does not recognize alcohol as a poison. In the United States Dispensatory we are told that: "As an article of daily use, alcoholic liquors produce the most deplorable consequences. Besides the moral degradation which they cause, their habitual use gives rise to dyspepsia, hypochondriasis, visceral obstructions, dropsy, paralysis, and not unfrequently mania. When taken in large quantities, alcohol, in the various forms of ardent spirits, produces an apoplectic state, and occasionally speedy death; the face becomes livid or pale, the respiration stertorous, and the mouth frothy, and the sense and feeling are more or less completely lost."

The most distinguished English authorities declare as follows :

Sir Astley Cooper says : " I never suffer ardent spirits in my house, thinking them evil spirits. If the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen as the consequences of drinking, they would be aware that spirits and poisons are synonymous terms."

Again he says : " We have all been in error in recommending wine as a tonic. Ardent spirits and poisons are convertible terms."

" Reduction of animal heat is the special action of this poison."

—*Dr. Richardson.*

" Its constant use in moderation injures the nervous tissue, and is deleterious to health." " A man may very materially injure his constitution short of drunkenness." " It degenerates the tissues and impairs the intellect."—*Sir W. Gull.*

While even the Roman Catholic Cardinal Manning, of England, urges that entire abstinence from all intoxicants is the only hope of saving the Anglo-Saxon and Celtic races from physical degeneracy, several of our Protestant periodicals are striving to justify the use of intoxicating wine ; and one of them even advocates the drinking of whisky, which Swedenborg declares a pernicious drink ; and this, notwithstanding Swedenborg compares wine and strong drinks which cause drunkenness to falses from evil. Alas ! alas ! for the organized Church. May God protect it from the fearful evil of wine-drinking, and consequently from drunkenness. All experience shows, as well in the Church as among Gentiles, that so long as intoxicating wine, having its origin, as we have seen, from hell, is drank, drunkenness, folly, wretchedness and insanity will follow in a fearful number of cases ; and as we shall show from the ablest medical testimony in the world, few, if any, will ever escape unharmed who use such a beverage, however moderately.

Even the common sense of the world as manifested in its poetry, has recognized the fact that wine and other intoxicating drinks are poisons. Shakspeare, Milton, and Pope repeatedly proclaim this most important truth, in lines ever memorable :

" O thou invisible spirit of wine ! if thou hast no name to be known by, let us call thee—devil."

" O God ! that men should put an enemy in their mouths, to steal away their brains ! that we should with joy, revel, pleasure, and applause, transform ourselves into beasts."

“I will ask him (Othello) for my place again : he shall tell me, I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast ! O strange !”

“ In the flowers that wreath the sparkling bowl
Fell adders hiss, and poisonous serpents roll.”

“ The brain dances to the maddening bowl.”

“ They fancy that they feel
Divinity within them breeding wings.”

The late Willard Parker, M.D., of New York, asks, in his address at the American Association for the Cure of Inebriates, “ What is alcohol ? The answer is—a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons, when introduced into the system, it is capable of destroying life without acting mechanically. Introduced into the system, it induces a general disease, as well marked as intermittent fever, small-pox, or lead poison.”

In a letter to the Rev. Dr. Patton, he says : “ The alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn.”

No higher, or more respected medical authority, in this country can be given than Dr. Willard Parker ; and no one has borne more courageous and intelligent testimony against this evil than he. To all his utterances concerning this scourge of humanity, the writer, after more than thirty years devoted to the study and practice of medicine, can heartily subscribe, merely adding his firm belief that the rising sun of this millennial age is staying, and will stay, the ravages of this fearful scourge ; for this glorious total abstinence reform, which is slowly but surely sweeping over the world, is not of the old age and dispensation, but of the New Jerusalem, now descending from God out of heaven, teaching men that they must shun evils as sins against God. The good work may commence from natural and selfish motives, but afterwards spiritual motives will take their place and our race will be regenerated.

On the fly-leaf of one of his theological MSS., Swedenborg wrote: "The immoderate use of spirituous liquors will be the downfall of the Swedish people." In his Memorial to the Swedish Diet, of Nov. 17th, 1760, three years after the Last Judgment, the same author says: "If the distilling of whisky—provided the public can be prevailed upon to accede to the measure—were farmed out in all judicial districts, and also in towns, to the highest bidder, a considerable revenue might be obtained for the country, and the consumption of grain might also be reduced; that is, if the consumption of whisky cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink." (Documents concerning Swedenborg, by Rev. R. L. Tafel, Vol. I., page 493.) This has clearly and unmistakably the Total Abstinence and Prohibition ring.

Now, kind reader, can you for a single moment imagine that Swedenborg did not mean to say what he so clearly says, that whisky is a pernicious drink, and that it would be better if its use were done away with altogether? Do healthy drinks impair the morality of men? Do you think, as the editors of a religious serial represent, that it was not the whisky which was pernicious, and which was demoralizing and destroying his countrymen; but simply the consumption of grain for making whisky, thereby threatening a famine, and thus destroying the Swedish people by starvation? What nonsense to talk or write like this!

TESTIMONY OF THE MEDICAL PROFESSION AND SCIENTIFIC INVESTIGATIONS.

The Section on Medicine in the International Medical Congress, held in Philadelphia in the year 1876, containing representative medical men from all parts of our own country and Europe, after carefully examining the subject, at the request of the "National Temperance Society," reported as follows, through its Secretary:

"1. Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation.

"2. Its use as a medicine is chiefly that of a cardiac stimulant, and often admits of substitution.

"3. As a medicine it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration or for the enormous evils arising therefrom."

The above are not simply the opinions of a chemist, or of a theoretical or speculative scientist, but are the conclusions of practical men who have carefully witnessed the actual effects of intoxicating drinks in every form, and who, consequently, can speak intelligently upon the subject.

Dr. Benjamin Richardson, in a series of careful experiments extending over a period of three years, found that alcohol produces paralysis of the minute or capillary vessels in which the arteries terminate and the veins commence, where the groundwork of building and repairing the body and the removal of injurious substances is performed ; and found that the flush upon the face and hands after drinking is the result of this paralysis ; and that the glow of heat is the result of radiation from these congested vessels. It is because alcohol thus acts upon these most minute vessels, interfering with their work, that its injurious effects are to be found so extensively in almost every organ in the body of those addicted to its use. He also found that, owing to the presence of so much blood in the congested capillary vessels, and its absence from the heart, the action of this organ becomes irritable and its pulsations unnaturally frequent, and *the temperature of the body internally is actually reduced*, thus showing conclusively why it is so extremely dangerous for men exposed to severe cold to use alcoholic drinks.

After detailing the injurious effects which result from the use of intoxicating drinks, he says : “ It will be asked—was there no evidence of any useful service rendered by the agent in the midst of so much obvious evidence of bad service ? I answer to that question, that there was no such evidence whatever, and there is none.” It is certain that there is no service performed by such drinks which cannot be much better and more safely performed by healthy articles of food and drink.

Dr. Richardson, as the result of his experiments, reaches the following conclusions :

“ I find alcohol to be an agent that gives no strength ; that reduces the tone of the blood-vessels and the heart ; that reduces the nervous power ; that builds up no tissues ; can be of no use to me or any other animal as a substance for food.

“ On the minute blood-vessels, those vessels which form the terminals of the arteries and in which the vital acts of nutrition and production of animal heat and force are carried on, alcohol produces a paralyzing effect, as does the nitrate of amyle. Hence the flush of the face and hands which we observe in those who

have partaken freely of wine. This flush extends to all parts, to the brain, to the lungs, to the digestive organs. Carried to its full extent, it becomes a congestion, and in those who are long habituated to excess of alcohol the permanency of the congestion is seen in the discolored, blotched skin, and, too often, in the disorganization which is planted in the vital organs, the lungs, the liver, the kidney, the brain. At first it paralyzes those nervous fibers of the organic or vegetative system which control the minute vessels of the circulation. By this means a larger supply of blood is driven by the heart into the nervous centers, and nervous action from them is first excited, afterward blunted: the brain is in a glow, and that stage of mental exhilaration which is considered the cheering and exciting stage of wine-drinking, is experienced. After a time, if the action progresses, the opposite condition obtains; the function of the higher mental centers is depressed, the mere animal centers remain uncontrolled masters of the intellectual man, and the man sinks into the lower animal in everything but shape of material body. In the lower animals a state of actual madness accompanies this stage, and in man, sometimes, the same terrible condition is also witnessed.

"In this manner, by the course of experiment, I learned, step by step, that the true action of alcohol, in a physiological point of view, is to create paralysis of nervous power. It acts precisely as I had seen nitrate of amyle and some other chemical bodies act."

"Dr. Percy injected two and a half ounces of alcohol (specific gravity .850) into the stomach of a full-grown dog, which immediately uttered a loud plaintive cry and fell lifeless to the ground. Not a gasp was afterward taken, nor, after the lapse of a minute or two, could a single pulsation of the heart be felt. 'Never,' says Dr. Percy, 'did I see every spark of vitality more effectually and more instantaneously extinguished.' It is very probable that the rapidity of the fatal results of such an unusually small dose of alcohol, was due to the fact that the dog had been scantily supplied with food for a day or two; so that the stomach was in a condition to favor the rapid absorption of the poison into the circulation. Death, in this case, was precisely like that of poisoning by *Prussic acid*."—*Alcohol and Science*—Wm. Har-
graves, M.D.

Dr. Mitchell mentions the case of a boy ten years old, who secretly drank from a whisky bottle, in imitation of his father, who was at work in the field. The sudden silence of the boy attracted his father's attention, when a wild, fixed gaze was dis-

covered, denoting something wrong. He called the boy by name, but in vain ; and in less than an hour he was dead.

Orfila mentions the case of a man who died immediately from the effects of a large dose of brandy.

It is well known to every medical man that alcohol not very unfrequently destroys life suddenly, or at least within a few hours ; and if it were not a poison it would not do this.

ACTION OF ALCOHOL ON THE MIND.

Dr. Richardson says : “ As I have moved among those who are physically stricken with alcohol, and have detected under the various disguises of name the fatal diseases, the pains and penalties it imposes on the body, the picture has been sufficiently cruel. But even that picture pales as I conjure up, without any stretch of imagination, the devastations which the same agent inflicts on the mind. Forty per cent.—the learned superintendent of Colney Hatch, Dr. Shepherd, tells us—forty per cent. of those who were brought into that asylum during the year 1876, were so brought because of the direct or indirect effects of alcohol. If the facts of all the asylums were collected with equal care, the same tale would, I fear, be told. What need we further to show the destructive action of this one instrument of destruction on the human mind ? The Pandemonium of drunkards ! the grand transformation scene of that pantomime of drink, which commences with moderation ! Let it be nevermore forgotten by those who love their fellow-men, until, through their efforts, it is closed for ever.

“ For the work that comes of the mind and that comes out under pressure, no taste of alcoholic stimulation is necessary. Every such taste is a self-inflicted injury, and, what is more, an accumulating injury. The dose of alcohol which spurred the thought of to-day, must be slightly increased to spur the thought of to-morrow to the same pitch. So on and on the evil goes, until at last the simple, and, as it was called, harmless dose, rises to the poisonous dose ; until, with unnerved limbs, faltering memory, dull imagination, estranged feeling, enfeebled or even dismantled reason, the victim falls. Of all men, brain-workers are the men least able to bear up against the ravages of alcohol. Of all men, they are the most liable to be deceived and played upon by this traitor, who enters the most precious treasury, the citadel of the mind. I hold that man as prematurely mad, who defends the use of alcohol for himself on this ground of necessity. I hold that man

as criminally mad, who, knowingly, prescribes alcohol on this foundation.

“On the other side the experience is unfortunately overwhelming in favor of the observation that the use of alcohol dulls the reasoning power, makes weak men and women the easy prey of the wicked and strong, and leads men and women who should know better into every grade of misery and vice. It is not poor repenting Cassio alone who cries out in agony of despair, ‘Oh, that a man should put an enemy into his mouth to steal away his brains!’ It is thousands upon thousands of Cassios who say the same thought, if not the same words, every day, every hour. I doubt, indeed, whether there is a single man or woman who indulges or who has indulged in alcohol who could not truthfully say the same; who could not wish that something he had unreasonably said or expressed under the excitation of alcohol, had not been given forth.

“If, then, alcohol enfeebles the reason, what part of the mental constitution does it exalt and excite? It exalts and excites those animal, organic, emotional centers of mind which, in the dual nature of man, so often cross and oppose that pure and abstract reasoning nature which lifts man above the lower animals, and, rightly exercised, little lower than the angels. Exciting these animal centers, it lets loose all the passions, and gives them more or less of unlicensed domination over the whole man. It excites anger, and when it does not lead to this extreme, it keeps the mind fretful, irritable, dissatisfied, captious. The flushed face of the red-hot angry man, how like it is to the flushed face of the man in the first stage of alcoholic intoxication! The face, white with rage, and the tremulous, agitated muscles of the body, how like both are to the pale face and helpless muscles of the man deep in intoxication from alcohol. The states are not simply similar, they are identical, and the one will feed the other.”

HEREDITARY RESULTS OF THE USE OF INTOXICATING DRINKS.

Dr. Nathan Allen, in his tract on the “Effects of Alcohol on Offspring,” says:

“First, then, what is alcohol? By this term it is intended to include the property in all drinks that *intoxicate*, whether found in brandy, gin, wine, whisky, or even in beer or cider; for it is the *intoxicating* property that gives these drinks their significance and makes them attractive.

“Alcohol is an artificial product, obtained by fermentation, and is never found in a simple state. It is a *poison*, both in its nature and effects ; is pronounced as such by the highest authorities, and proved to be such by the tests of chemistry as well as of physiology. Alcohol, unadulterated, is a *pure* poison, and though taken into the system in a diluted state without at first apparently any injurious effects, it is still a poison, and does the work of a poisonous agent.

“All standard books on poisons—of which Christison’s is, perhaps, the highest authority—represent alcohol as a poison. Says Christison : ‘It constitutes a powerful narcotic poison.’ Carpenter, author of the best work on physiology extant, says that alcohol ‘is a dangerous poison.’ All standard works upon chemistry classify it among the poisons. The best writers on *Materia Medica* describe alcohol as a poison. Pereira, perhaps the most distinguished among these writers, calls it both ‘an irritant and fatal poison.’ The French, and the British, and the American Dispensatories—high authorities everywhere in such matters—describe alcohol as a ‘powerful irritant poison, rapidly causing intoxication and, in large quantities, death.’ Medical dictionaries say the same thing ; in fact, all standard writers on the subject agree in this description.”

One of the saddest and most fearful of the results which flow from the use of intoxicating drinks, and one which should cause every philanthropist and Christian to hesitate before ever using, continuing or justifying the use of such drinks, is the fact that drinking parents transmit to their offspring a tendency to many of the diseases which they develop in themselves ; such as gout and organic diseases of the brain, lungs, liver and kidneys. Nor is this the worst which is liable to result, for mental as well as physical tendencies are often transmitted, even to epilepsy, insanity and idiocy.

Aristotle taught that “drunken women bring forth children like unto themselves ;” and Plutarch writes that “one drunkard begets another.” The reader will please remember, that all the drunkenness which existed in the days of Aristotle and Plutarch, was caused by drinking wine and other fermented drinks, for they had no distilled liquors then.

“Hereditary Alcoholism is an undeniable fact”—said *Dr. Lunier, of Paris, at the Brussels Congress.*

“Alcoholism strikes man not only in his own person, but also in his descendants. The children of the alcoholic parents are

stamped, as it were, with a fatal sign that often seals their doom and death in an early age."—*Dr. Lunier, of the French Medical-Psychological Society.*

In a "Report to the Massachusetts Legislature on Idiocy," Dr. S. G. Howe says: "The habits of the parents of three hundred of the idiots were learned, and one hundred and forty-five, or nearly one-half, were reported as known to be habitual drunkards."

Mr. Darwin says: "It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Dr. Brown, a well-known English writer on insanity, says: "The drunkard not only enfeebles and weakens his own nervous system, but entails mental disease upon his family."

"Of many manifestations of alcoholic heredity, epilepsy is the most common."—*M. Tiquet.*

Dr. Richardson says: "There can be no reasonable doubt, in fine, that not the least painful and unavoidable effects of intemperance in alcohol are the physical and mental debility and disease it entails on posterity. Darwin, in 'The Botanic Garden,' in 1794, pointed out this fixed and immutable law. Nearly all the diseases springing from indulgence in distilled and fermented liquors are liable to become hereditary, and to descend to at least three or four generations, unless the hereditary tendency be starved out by uncompromising and persistent abstention from all intoxicating drinks. This is no speculative theory, no visionary hypothesis. It is a well-grounded belief founded on accurate observation—a legitimate conclusion deduced from extended experience, and based on incontrovertible facts."

While the writer does not think that a child often inherits an uncontrollable appetite for intoxicating drinks, yet it is unquestionably true that the children of drinking parents inherit a tendency which makes it especially dangerous for them ever to partake of such drinks; and yet they are perfectly safe from all craving for them, so long as they let them entirely alone. In regard to this inclination Dr. Richardson says:

"The inherited drink-crave, where it exists, even when from the absence of temptation or from the strength of resolute will it has never been made manifest, is always latent, and ever ready to be lit up at the faintest alcoholic provocation. The smallest sip of the weakest form of fermented or distilled liquor, has power to

set in a blaze the hidden, unhallowed fire. Persons ignorant of the inexorable law of heredity in alcohol, indiscriminately rebuke and denounce the vicious drunkard and the diseased dipsomaniac. But to medical experts it is as clear as is their own existence that there are multitudes of persons of both sexes and in all positions in life, who, though they may never have yielded to the enticements around them, are yet branded with the red-hot iron of alcoholic heredity. There is no nobler sight on earth than the triumph of such weighted ones over their lurking and implacable foe—a foe the more terrible that it lies concealed within their own bosom. The only safety for all such lies in entire and unconditional abstinence from all alcoholic drinks. Such must shun all the alcohols. Every fermented and distilled liquor is their enemy. Though added horrors, such as delirium tremens, may be heaped up by a resort to impure spirits and the heavier alcohols, the purest ethylic alcohol, or the weakest and most delicate fermented wine, is strong enough to awaken the dormant appetite, and provoke a thirst too often, alas! quenched only in death. Whatever their station or their accomplishments, the subjects of the inherited drink-crave can abstain or can drink to excess, but drink moderately they can not. If, in a state of consciousness, they taste an alcoholic beverage at all, whether on the plea of sickness at the prescription of a physician, or on the plea of religion at the exhortation of a priest, they are in imminent danger. Their whole system is, as it were, set on fire. Unless happily enabled to master the giant appetite in the very first moment of its re-awakened life, they are truly taken possession of by a physical demon—a demon easily raised, but once raised, almost beyond the power of even a Hercules to slay.

“To prevent misapprehension, it is as well here to state that all the evil resulting from hereditary alcoholism may be transmitted by parents who have never been noted for their drunkenness. Long continued habitual excessive indulgence in intoxicating drinks to an extent far short of pronounced intoxication, is not only sufficient to originate and hand down the morbid tendency, but is much more likely to do so than even oft-repeated drunken outbreaks with intervals of perfect sobriety between.

“Men and women on whom this dread inheritance has been forced without their consent, are everywhere around us, bravely struggling to lead a pure and sober life; and would it not be but an act of justice to make every church, every home, and every land safe for all such afflicted ones by the expulsion of all intoxi-

eating beverages from our sacred services, from our social gatherings, and from within our borders?"

Excepting in cases of idiocy or insanity, children, if healthy, are born into this world simply with hereditary inclinations to evil; and they must voluntarily think, will and do evil, and thus appropriate it to their own lives before it becomes their own. A child may be born with an hereditary inclination to steal, murder, commit adultery, drink intoxicating drinks and bear false witness against others; but if restrained by his parents, and as he comes to years of maturity, under correct instruction, if he voluntarily resists the thoughts of, and inclinations to do, these evil acts, is it not much better than it would be for him to go on and do such evil deeds? Again, if a man in this world is already a thief, a murderer, a drunkard and a perjurer, is it not better for him and the world that he should repent, and cease totally to do these evil acts, and cease to harbor the thoughts which lead to them, than it is to be led into doing these evils again?

Let us see what we are taught in the Writings:

"It is well known that a man is in full liberty to think and will, but not in full liberty to speak and act whatever he thinks and wills. * * *

"That love of evil which does not appear is like an enemy lying in wait, or like corrupted matter in an ulcer, poison in the blood, and rottenness in the breast, which, if kept inclosed, will produce death. But when man is permitted to think upon the evils of his life's love, so far even as to intend them, they are cured by spiritual means, as diseases are by natural means."—*Divine Providence*, 281.

In regard to hereditary evils, we are told, that to prevent man's losing the two faculties of liberty and rationality, and thus becoming insane even until he would not have sense enough to cover his nakedness, "he is permitted to think and will his hereditary evils, but not to speak and do them. In the meantime he learns things civil, moral and spiritual, which also enter into his thoughts, and remove these insanities; and thereby he is healed by the Lord; but yet no further than to know how to keep the door shut, unless he also acknowledges a God, and implore His assistance, that he may be able to resist the above evils; and so far as he then resists, he does not admit them into his intentions, and at length, not even into his thoughts."—*D. P.*, 281.

"The reason why a man is permitted to think evils, even so far as to intend them, is, as was observed, that they may be

removed by considerations of a civil, moral and spiritual nature ; as is the case when he thinks that they are contrary to justice and equity, to honesty and decency, and to goodness and truth, thereby contrary to the tranquillity, pleasure, and happiness of life. By these three considerations the Lord heals the love of man's will ; and at first, indeed, by fear, afterwards by love."—*D. P.*, 283.

There can be no question but that many children actually acquire an appetite for intoxicating drinks from nursing women who drink fermented and alcoholic drinks while they are nursing ; and physicians, we are sorry to say, are often blamable for prescribing such drinks to nursing women.

When the Word of the Lord, as we have seen, pronounces "wine and drink that maketh drunken" unholy and unclean ; and the wise man of old tells us that we should not even look upon fermented wine, for "at last it biteth like a serpent and stingeth like an adder ;" and Swedenborg compares such drinks as cause drunkenness in their effects upon men, to the effects of the doctrine of faith alone upon the clergy, and to falses from evil. Is it not time that Christians who profess to believe on the Lord should put away this evil from their midst ; especially when science, as the result of the most careful and critical experiments and observations, speaks to us in such plain language as the above ? Religious teachers and writers, and the conductors of our religious periodicals, must heed the Word of the Lord, the Writings of the Church, and the testimony of Science, and put away this evil, and cease to teach young men in our theological schools, who are training for the ministry, that it is right to use intoxicating drinks ; or their churches and schools, their serials and periodicals will cease to be patronized by the intelligent men and women who care for the welfare of their children.

Seeing what we do all around us of the fearful effects of the use of intoxicating drinks, and with the experience of at least two-thirds of the community (including women and children) who abstain from their use, proving that they are entirely unnecessary for health and happiness, is it possible that any thoughtful Christian parent, who has examined this subject, even superficially, can be willing that his children should be taught by the precepts, and perhaps by the example of their religious teachers, that it is right and expedient to use as beverages fermented wine, beer and whisky, and to use the drunkard's cup as a Communion wine—substances which we know from all experience will cause

drunkenness sooner or later in a large number of those who drink them? From statistics gathered in different localities, the highest number which the writer has noticed that become drunkards, of those who drink intoxicating drinks, is two out of seven; the lowest is one out of thirteen. We also know very well that a very large number who never acquire the reputation of being drunkards, become irritable, moody, easily excited and subject to diseases of the brain, kidneys, liver, heart, lungs or stomach; and multitudes, from the effects of these drinks, die sooner than they otherwise would. Can careful parents be expected to support or countenance churches, institutions, teachers and periodicals which directly encourage habits that lead to such dreadful results? Too long have they done this, and many have done so to their sorrow.

Alas! alas!! the wise men of old spake of fermented wine in a different language from that which is used by some of our religious writers and teachers of this day, when they talk so enthusiastically of it as "an invigorating, pure and wholesome wine," "a smooth, rich, oily and perfectly clear liquid," "which transforms a listless company into a chatty, brilliant and entertaining party." Solomon speaks not of rudeness and incivility banished by it, but of woe and contention brought in; not provoking the sparkle of brilliant wit, but redness of eyes; not causing æsthetic refinement and chatty entertainment, but causeless wounds and foolish babbling; and "at the last it biteth like a serpent and stingeth like an adder." The Word of the Lord tells us: "Their wine is the poison of dragons, and the cruel venom of asps" (Deut. xxxii. 33). We know fermented wine is the natural ultimate of such wine. The fifth "Pentologue of Budda" (B. C. 560) runs thus: "Obey the law, walk steadily in the path of purity, and drink not liquors that intoxicate and disturb the reason."

"Wine *deceiveth* him that drinketh it."—*The Vulgate*, Hab. ii. 5.

"How exceeding strong is wine! it *causeth all men to err that drink it*."—1 *Esdras* iii. 18.

"Water makes those who drink nothing else very ingenious, but wine *obscures* and *clouds* the mind."—*Eubulus*, B. C. 375.

"I admire those who desire no other beverage than water, avoiding wine as they do fire. Hence arise irregular desires and licentious conduct. The circulation is hastened. The body inflames the soul."—*Clement, of Alexandria*, A. D. 180.

In all of the above testimony from the wise men of old, and

from the Word of the Lord, there is not the slightest allusion to excess ; it is the fermented wine itself which is condemned.

“History says : ‘All nations who drank intoxicating wine, in all conditions of climate and culture, have erred through its use and gone out of the way.’ Scripture responds : ‘Israel, God’s chosen nation—her priests, her teachers, her princes and kings, drank wine in bowls, and were swallowed up of wine, *wherefore* they were sent into captivity.’

“Experience says : ‘The common and social use of intoxicants, alcoholic or otherwise, has a physical tendency to *create* an imtemperate appetite, insatiate as the grave, making slaves of thousands.’ The Bible answers : ‘Wine deceiveth a lofty man, and enlargeth his desire as hell, (Hab. ii. 5); it bringeth poverty and pain, sorrow and remose upon him, yet he crieth, ‘*I will seek it yet again*’ (Prov. xxiii. 35).

“Morality teaches : ‘Wine is dangerous—it slowly but surely ensnares and enslaves the will. Terrible is the power of this tricky spirit to allure ; it causeth *all* men, of whatever rank, to err.’ The Bible re-echoes : ‘Wine is a mocker ; wine is a defrauder. Woe to him that *giveth* his neighbor drink !’ (Hab. ii. 15).

“Virtue exclaims : ‘Wine stimulates the sensual nature, and narcotizes the moral and spiritual : whence arise irregular desires.’ The Bible replies : ‘Look not upon it, lest thine eyes look upon strange women and thine heart go after perverse things’ (Prov. xxiii. 33).

“Experiment proves that ‘alcohol is a disturber of the brain, and decreases consciousness and the perception of light, and casts darkness over the soul.’—*Eubulus*. Scripture correspondingly *commands* : ‘That God’s priests, while doing His work, shall drink no strong drink, lest they die.’

“Physiology announces that, ‘the *maximum* strength of man can only be realized by abstinence from alcoholic wine, which cuts short the life of growing cells, and stunts the growth of young animals.’ Scripture records that ‘when the strongest man was to be reared, an angel from heaven imposed the practice of abstinence upon both mother and child.’

“Science declares that ‘intoxicating wine is *not food* (in any true sense) ; that alcohol is a mere *drug* ; that it should be prescribed as carefully as any other *poisonous* agent ; that, as a *poison*, it ranks with strychnine, opium, and tobacco.’ And Scripture finally anticipates all this, for, in text after text, such wine is not only described as *acting* like the poison ‘of the serpent and the

basilisk,' but actually called a poison (Deut. xxxii. 33; Hos. vii. 5; Hab. ii. 15).”—*Temperance Bible Commentary*.

How can Christians talk of fermented wine making the heart of man glad, when we all know that it makes the hearts of countless multitudes of wives and children, fathers and mothers, brothers and sisters, unspeakably sad? How can Christians say that it increases strength for labor and quickens the wit and understanding, when we know that those who use it most work the least, and are least fit for work; and that it makes wise men fools and beasts and mad? How can Christians seriously call it the good gift of God, when we know that it does nought but the devil's work, and is a fruitful cause of wretchedness, poverty, disease, insanity, and premature death; and that it is the fountain whence flows, as from the mouth of hell, the provocation to lust, violence, murder, and to every crime against God and man?

But how different from the effects of pure unfermented wine is the action of fermented wine, may be seen from the testimony of Judge Davis in the preceding pages.

And yet, in this fearful array of crimes, which are caused by the drinking of intoxicating liquids, we see but a small share of the sin, misery and wretchedness which result from their use. Now can we for a moment suppose that the cause of all this mischief, which stirs up, excites and brings into unrestrained activity the perverted passions of man, is a harmless, innocent drink, of a good correspondence, simply used in excess? When has the excessive use of unfermented wine, milk, water, or any other wholesome liquid, ever produced the slightest approach to such dire effects? How perfectly clear it is, if we will but open our eyes, in the light of this new day, that the tree which bears such fruit must be an evil tree, of an infernal origin? Let us lay aside prejudice and preconceived opinions, if possible, and examine this question in the light of this new day; and, it seems to the writer, we cannot fail to see the truth on this subject—it is so plain.

THE MODERATION FALLACY.

In concluding what we have to say of alcohol and fermented drinks as poisons, we cannot do better than quote a few passages from the writings of Dr. Benjamin Richardson, of England, who has unquestionably observed and experimented more carefully, and for a longer period of time, on the action of alcoholic drinks

on the body and mind, than any other man. Speaking of "The Moderation Fallacy," he says :

"This thought leads me to add a word on what is called the practice of moderation in the use of alcohol. I believe the Church of England Temperance Association is divided by two lines, one of which marks off total abstainers, the other moderate indulgers. I am one of those who have once been bitten by the plea of moderate indulgence. Mr. Worldly Wiseman, with his usual industry, tapped me on the shoulder, as he does every man, and held a long and plausible palaver on this very subject. If I had not been a physician he might have converted me. But side by side with his wisdom there came fortunately the knowledge which I could not, dare not, ignore, that the mere moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows himself. Furthermore, I observe as a physiological, or perhaps, psychological fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in a human body, even in small quantities, the longing for it, the sense of requirement for it, is present, and that as the amount of it insidiously increases, so does the desire.

"The mere question of the destructive effect of alcohol on the membranes of the body alone would be a sufficient study for an address on the mischiefs of it. I cannot define it better, indeed, than to say that it is an agent as potent for evil as it is helpless for good. It begins by destroying, it ends by destruction, and it implants organic changes which progress independently of its presence even in those who are not born.

"In my address delivered last year in the Seldonian Theater at Oxford, I spoke almost exclusively on the facts connected with the action of alcohol on the body. It seems to me befitting, if on the present occasion I touch more particularly on the facts connected with *the action of alcohol on the mind*. Before, however, I pass to this particular topic, it may be advisable to epitomize the matter of the Oxford essay, so that those, and they must be many here, who have not read that essay, may follow the present argument dealing with mental phenomena, from the argument which was based on the study of physical phenomena.

"In that essay I endeavored to show from the experimental evidence I had previously collected, that alcohol, when it finds its way into the living body, interferes with the oxidation of the blood ; that it interferes with the natural motion of the heart ; that it produces a paralyzing effect on the minute circulation of

the blood at the point of the circulation where the quantity of the blood admissible into the tissues ought to be duly regulated : that habitually used in what some—indeed, the majority of those who indulge in alcoholic drinks—consider a moderate quantity, it impedes the digestive power : that it induces organic changes ending in organic diseases of vital organs, such as the liver and kidneys ; that it leads to similar changes in the great nervous centers, and to destruction of nervous function, ending in paralysis.

“I further indicated, in the address to which I refer, that alcohol has no claim whatever to be considered a supporter of the animal temperature, and no claim whatever to be thought a supporter of muscular power. On the contrary, that, from the moment a physiological effect is produced in the body by alcohol and onward, so long as the effect is kept up by the addition of the agent to the body, the animal heat, the nervous control over the muscles, and the independent power resident in the muscles themselves, begin and continue to decline, until at last the body, cold and senseless, falls to the ground, checked only by its own utter helplessness, and, as it were, living death, from imbibing the last drops that would make the death absolute. From all these facts I reasoned that alcohol could not, in any sense whatever, be, scientifically, set down as a food for man or any other animal : that it could not be set down as a necessity for man or any other animal ; that, useless as food, it is mischievous as a luxury ; and that, indulged in as a luxury, it is far too dangerous a destroyer to be entrusted to the general management of mankind, or to the hands of those who, because of its luxurious temptations, fall under its power.”

The young man, in his path of life, has no worse enemies to encounter than temperate drinkers, more aptly named by an Irishman who had himself once been one of them, “Beginners,” and Dr. ——’s temperance society the “beginners’ society.” The influence of the drunkard on the young amounts to little, his example disgusts and repels ; but that of the beginner may be fearfully destructive. Well did the wise men of old advise, that the society of such should be shunned.

It is well known to medical men that a man may have *delirium tremens*, and die from this disease, without ever having been what the temperate drinker calls drunk. Even clergymen not unfrequently witness such cases. Says the Rev. J. M. Van Buren :

"I have in my knowledge two cases of men dying from *delirium tremens*, who were never known to be drunk; steady moderate drinking was the cause."

Are such men drunkards or are they not? Can any one tell us where the line of demarkation between the so-called temperate drinker and the drunkard lies? Surely the chief responsibility for the drunkenness in the world lies with the "beginners;" for if men never begin to drink, the race of drunkards will soon be extinct.

Speaking of those who attempt to justify the use of intoxicating wines from the Bible, the Rev. J. M. Van Buren, in his excellent work on Gospel Temperance, says:

"One stands appalled who thinks of the destruction of multitudes of our youth by the teaching and example of such men."

Do not all clergymen and writers for religious periodicals know, with the example of the victims of moderate drinking lying all around them, that no young man ever takes his first glass of intoxicating wine with the thought that it is possible for him to become a drunkard; but that, step by step, he is lured on by this seductive fluid; at first only drinking the occasional glass to comply with the requirement of society or of good fellowship; and then the gradually increasing amount which he finds is actually necessary to satisfy the demands of his growing appetite and of his perverted organization; and at last when he is shocked and angered at the intimation that there is danger of his becoming a drunkard, that it is then generally too late; that the first glass has wrought its deadly work, and he is no longer in the same state of freedom as when he took that? Do the reverend gentlemen not know that every drunkard who is not absolutely lost to all sense of right and shame, after he has had a drunken spree, or *delirium tremens*, during which his stomach has revolted at the approach of renewed potations of the poison, when he takes his next glass, resolves, oftentimes, as we well know, with prayers and supplications to the Lord for help, that he will only take an occasional glass—only "drink temperately?" but that drink, voluntarily taken, affords a plane for influx from hell; and he might as well attempt to stem the current of Niagara, forty feet above the cataract, in a birch bark canoe, as to attempt to stay his appetite until he has had another drunken bout.

The natural substances around us, Swedenborg shows, derive their very quality and life either from the Lord or from hell. We

are told by the Swedish seer that all substances which do hurt and kill men originate from hell. Now it should be perfectly clear to our Christian brethren that natural drunkenness can only be caused by a substance or fluid which is a natural receptacle of, and derives its quality and life from, those false views springing from perverted affections which constitute spiritual drunkenness ; and this is beyond question alcohol in some form. One-half, more or less, of the people of the United States never use intoxicating drinks ; and there is not a single drunkard to be found among this 25,000,000 of people. They may drink all the water or milk, or even vinegar, they please ; they can never become drunkards, so long as they abstain from alcohol in every form. Many of them may be spiritual drunkards, and doubtless some of them are ; but they are not natural drunkards—not one of them—any more than a man who hates, covets, or envies, is a natural murderer. Before he becomes a murderer he must use some physical agency capable of killing his fellow-man, it may be a club, pistol, knife, poison, or his tongue, by uttering foul words of slander ; so long as he simply hates, and never uses any physical instrumentality for killing the material body, he can never become the murderer of the physical body of man ; and hateful acts do not always kill a man, any more than the use of intoxicating drinks always cause drunkenness, or kill a man : but every hateful act, like every glass containing alcohol, is always injurious to the man who indulges in such perversions.

It is, then, only when, from a perverted state of either the understanding or will, the man forsakes healthy food which nourishes and cheers without exciting, and partakes of the natural symbols of the falses which cause spiritual drunkenness, that natural drunkenness ever ensues. And a very important truth should here be borne in mind by every man and woman, before they allow themselves to partake of intoxicating drinks ; and that is, that neither goodness, intelligence, nor ignorance, shields any one from a growing appetite, disease, and drunkenness, who partakes at all of the natural substances which afford a plane for the influx of spirits who are in states of spiritual drunkenness. It is not necessary that the individual himself should be in such a state, for the same quantity of fermented wine will cause drunkenness in the case of a good and intelligent man, as soon as in that of an evil and ignorant one. The serpent, or the sensual principle, seduces man ; therefore the danger of wine-drinking. The advocates for the use of intoxicating drinks seem to forget these great

truths ; and further, that there can be no spiritual reformation of man, which does not ultimate itself in his external life. Drunkenness can never cease until men stop drinking intoxicating drinks, as all history proves, any more than murders can cease until men stop using deadly instruments and bad words. The evil must first be resisted in external act and from the standpoint of conscience. We must first stop doing evil, then we may be able to stop thinking, and only after that can we stop willing evil. Such is the order of regeneration as taught in the writings of the Church. Stop drinking intoxicating drinks, and drunkenness inevitably ceases ; and such evil spirits as are spiritual drunkards, having no natural medium through which to flow into the external life of man, men will be left in freedom from such influx ; and then, and not till then, we may hope and expect that spiritual drunkenness will begin to cease on earth ; but the work must commence at the bottom, on the natural plane, and from spiritual motives. In other words, we must shun the use of those drinks which cause natural drunkenness, as a sin against God ; their use violating the laws of health, both in our physical and spiritual organizations. This is our first duty, if we would avoid either natural or spiritual drunkenness.

Since writing the above, we are happy to find, in the columns of the *Morning Light*, an earnest remonstrance by Mr. T. Platt, of Burslem, England, against the promulgation of such erroneous and pernicious views on this subject, as are contained in a sermon published in a religious periodical. We will add the closing paragraph :

“ The good — — would almost seem to have temperance work upside down in his mind. The abstainer has *seen the fiend*, *conscience* has *felt the sin* before heaven, and the *internal bond* of a high, holy, and pure resolve has ultimated itself in the *external vow* and work for the dethronement of the demon, and its banishment by prohibition, if possible, from inside of old England's national cup and platter, that the outside thereof may also be clean and fair to the eyes of the peoples of the earth. Thousands of honest men and true have coupled *true temperance* with a sincere acknowledgment of the Lord's truth and power, and have thereby overcome its spiritual cause ! The text (resplendent in its own truth), but ill-aimed for once from the discourse it was to give effect to, merely glances along the precipitous heights of moderation, but touches not the temperance tower of refuge, which, basking in the warm rays of love to God and man, still stands a

mighty reclaiming power from that spirit of evil whose potent spell 'unmans man, unwomans woman, turns the mother's milk into a monster's venom, fires men to do things they would revolt from in their serener moments,' and, let me add, peoples the hells ! Permit me, then, with the memory of a sire a victim to the curse, the cares of a ruined family devolving upon me in consequence, the still uneffaced years of misery which marked the track from the 'allowed' moderation to a grave as yet scarcely closed, to appeal to — — in the name of love and pity not to again publish a discourse on this question which may be grasped as an excuse by some poor brother unconsciously nearing the dreadful vortex ! There is, alas ! too much truth in the homely lines of the Preston poet, who wrote :

' Ye men of sups and little drops,
 Ye moderation muddlers,
 Ye are the men that raised the seed
 Of regular drunken fuddlers. ' "

We are told in a religious serial that :

" Many accredited authors acknowledge that alcohol, so far from being a poison, is a food. The organism may for a variable period subsist exclusively upon even absolute alcohol, one to one and a half ounces, daily, and actually gain in weight."

Alcohol, like opium, and some other poisons, retards, and, under certain circumstances, may temporarily stop the waste or removal of worn-out substances through the kidneys, bowels, lungs and skin, which is so necessary for the health of the body ; and alcohol, when taken into the stomach, craves water and robs the tissues, and may even absorb some moisture from the atmosphere ; but no intelligent physiologist, admitting all that our opponents claim, would say that such gaining in weight would be a healthy gain. A man would gain in weight by eating putrid or decaying animal flesh, or rotting vegetables, or rattlesnakes, poison and all ; but does that make such substances healthy and proper food ? To the dog, decaying animal flesh is natural food, for his organism is adapted to its use, and he even delights in the odor arising therefrom ; but it is not grateful to the cat nor to man, any more than the breath of the man who drinks intoxicating drinks is pleasant to the temperate man. It does seem that the advocates for the use of intoxicants must be very hard

pressed for legitimate arguments, when they will descend to such arguments as the above. .

Alcohol, we repeat, and at this day it cannot be repeated too often, is the "prince of poisons,"—more to be feared and shunned than the poison which causes diphtheria and typhoid diseases. Where is the parent who cares for the present and future of his children, who would not rather see his son sick with diphtheria or typhoid fever from contaminated water, than to see him drunk, or suffering from *delirium tremens*. There is no other poison on earth which, when voluntarily taken, so perverts, diseases, pollutes and degrades a man, both physically and spiritually, as does alcohol. How can any man encourage and justify the use of such a fluid?

Still further, an advocate for the use of intoxicants has discovered that a medical writer has declared that alcohol is useful in some cases of hemorrhage; and therefore he would apparently have the reader infer that it is a good and useful beverage for the healthy. That alcohol, like other poisons, may sometimes be used advantageously as a remedy, we do not question. Its action is to paralyze the capillary vessels, and thereby fill them with blood; and in cases of hemorrhage, by thus temporarily storing up the blood in these minute vessels, and preventing the heart from forcing it out of the body through the ruptured vessels, and by thus congesting the minute vessels of the brain, it may perhaps prevent fatal syncope or fainting; and when thus used as a medicine it may be useful. But there are much better and safer remedies.

So is ergot, or spurred rye, useful for restraining hemorrhages; but its continued use causes gangrene of the feet; a disease no more peculiarly the effects of this poison, than drunkenness is of alcohol. It is strange that men of intelligence should bring forward such an argument to justify the use of intoxicating drinks.

We have made several quotations from the writings of Dr. B. W. Richardson, and we wish to call the attention of teachers and students, and others, to a recent work of his, entitled "Temperance Lesson-Book on Alcohol and its Action on the Body, designed for Reading in Schools and Families." It should be studied in every family and school. The following, at the end of the last chapter, is a summary of the lessons contained therein, and will give the reader some idea of the importance of the book. There is no higher medical authority upon this subject than Dr. Richardson, for no one has experimented and watched the effects of alcohol more carefully than he has :

“ Now that we have learned so much about alcohol as it appears under the many disguises of strong drinks, we are, I trust, armed by our knowledge against its evil influences. We shall, however, still find many to defend the use of alcohol, for many, very many, are still ignorant about it ; many, very many, are strongly prejudiced in favor of it ; many, very many, are so fond of it they cannot help praising it as a good thing for themselves, and therefore as a good thing for everybody. Such is the strange perversity of the human mind, that numbers of people who are going wrong, and who know they are going wrong, in the use of alcohol will still persist in their error, and with their eyes open to the wrong they are doing, will persist in leading others with them. It is one part of the madness inflicted by alcohol on its friends, that deceives them and in turn makes them deceivers.

“ You will have often in your lives to listen to the arguments of these persons. They will tell you a great deal of error, which you must be ready to hear, and at once recognize as error. You will be told that alcohol is a food because it warms the body. You know what that is worth. You know that alcohol only makes the body *feel* warm because it causes more warm blood to come to the surface of the body, there to lose its heat and leave the body colder. You know that cold and alcohol exercise the same kind of influence on the body, and that when working in the cold, even in the extremest cold, that man will work longest and best who avoids alcohol altogether.

“ You will be told that alcohol is a food because it gives strength to the body and helps men and women to do more work. You know what that is worth. You know that the action of alcohol is to lessen the muscular power ; that it weakens the muscles, and that, carried a little too far, it disables them for work altogether, so that they cannot support the weight of the body. You know also from the experience of men who have performed great feats of strength and endurance that such men have been obliged to abstain from alcohol completely in order to succeed in their efforts, and have beaten other men by reason of their careful abstinence.

“ You will be told that alcohol is a food, because it makes the body fat and plump and well nourished. You know what that is worth. You know that there is nothing in alcohol that can make any vital structure of the body ; you know that the best that can be said about alcohol in this matter is, that in some forms in which it is taken, as beer for instance, it may, because of the sugar in

such drink, add fat to the body ; and you know that this is really not a good addition, because much fat interferes with the motion of the vital organs, makes the body heavy and unwieldy, and getting into the structure of organs, such as the heart or kidneys, makes these organs incapable of work, and so destroys life.

“ You will be told that alcohol makes you digest your food, and helps people with weak digestion to enjoy their food and digest it. You know what that is worth. You know that every other animal except man can enjoy and digest food without alcohol, and that men who never touch alcohol may have excellent digestive power. You know also that alcohol impairs digestion, and that in thousands of people it keeps up a continual state of indigestion, and that the indigestion itself is a temptation to these to take alcohol to a fatal excess.

“ You will be told that if alcohol be not a food, in the strict sense of the word, it is, notwithstanding, a luxury which a man cannot do without with comfort to himself ; that it cheers the heart, and is necessary for mirth and pleasure. You know what that is worth. You know that young people, like yourselves, can laugh and play and be as happy as the day is long without ever tasting a drop of alcohol. You know that hundreds of men and women are as happy as they can be without a drop of alcohol, and are much freer from worry and anger and care about mere trifles than are those who take alcohol. You know, moreover, that after men or women have been cheered, as they call it, by alcohol, they suffer a corresponding depression, and are made often so miserable that life is a burden to them until once again they have recourse to their cause of short happiness and long sorrow.

“ Lastly, whatever argument you may hear in favor of alcohol, you are now fully aware of its fatal power ; how it kills men and women wholesale, sending some to the grave straightway, and some to the grave through that living grave, the asylum for the insane.

“ This is your knowledge. I would not advise you as juniors to intrude it in argument on your seniors, for that were presumptuous. But treasure it in your hearts. Let it keep you in the path of perfect abstinence from alcohol in every disguise, and believe me, as a man who has seen much of men, that your example will be all the more effective with older persons because it is a young example. Believe, finally, that you yourselves will, under the rule of total abstinence, grow up strengthened in wisdom, industry and happiness, and that your success in life will reward

you a thousand-fold for every sacrifice of false indulgence in that great curse of mankind—strong drink.”

In the first chapter of the work, the writer says :

“To persons who have never tasted intoxicating drinks many of them are nauseous when first tasted. Even to grown-up men, who have never before taken these liquids into their mouths, the first taste is like that which is felt on taking a medicine. The taste is said to be bitter in respect to ales, clammy and sickening in respect to porter and stout, burning and sickening in respect to spirits, and burning and sour, or burning and sweet, in respect to the wines.

“In all my experience I never once knew a person who liked the first taste of any of the drinks we are now thinking about. This fact seems to me to show clearly that it was never intended that human beings should take these drinks regularly. If that had been intended, the drinks would have been made and given to us in a form that would have been pleasant to the taste, or at all events in a form that would not be so unpleasant, that the instinctive or natural feeling is opposed to them. Water and milk are natural drinks. They are neither bitter nor nauseous, nor acid, nor burning, and therefore even the youngest infants and children take them without dislike, and look for them with quite a longing desire when they want to drink.

“It is a lesson early to be remembered, and so I write it down early in this book, that although there are so many drinks made and sold as beers, wines, and spirits, none of them are fitted to the first natural wants and desires of man. I gather from the facts before us that the said drinks are therefore not wanted at all.”

We hope all students and the young men and maidens of the Christian Church will hear and heed these important words.

The editors of a religious periodical say, truly :

“The evil loves which cause both spiritual and natural drunkenness seem to be akin and reducible to love of self and self-conceit, with such as are ‘wise in their own eyes and intelligent in their own sight.’”

This is strictly true ; a man may be surrounded by falses, or by intoxicating drinks, but so long as he does not drink or appropriate them to his life, spiritually or physically, they are simply falses not from evil, and can never cause either spiritual or natural intoxication. When, however, from self-love and self-conceit, he begins to imbibe them, and thinks he can nourish his spiritual and

physical organizations by falses and poisonous natural substances which correspond to such falses ; and especially if he has become so conceited as to *think he can do this with safety*, then he is in the greatest possible danger of becoming both a spiritual and natural drunkard. It is not, then, the existence of falses, or of intoxicating drinks, which causes spiritual and natural drunkenness, but the drinking or appropriating them to our spiritual and physical organizations.

“The condemnation of wine by the leading prophets,” says the Rev. Dr. Samson, “is universal. Jeremiah pictures ‘the man whom wine hath overcome’ (xxiii. 9), and ‘nations drunk with wine’ (li. 7). Ezekiel reproduces the law ‘neither shall any priest drink wine’ (xliv. 21). Zechariah declares that the Israelites in their moral abandonment at Christ’s coming would be like men ‘drinking’ to drown sensibility, who ‘make a noise through wine.’ Zechariah puts the healthful *tirosh*, ‘new wine,’ which maidens at the Messiah’s coming will partake, into direct contrast with the *yayin*, or intoxicating ‘wine,’ which ‘noisy’ brawlers will drink (ix. 15, 17). Haggai mentions it among the simple natural products of the land of Israel in the latter day (i. 11).”

“It is worthy of note,” says the Rev. W. M. Thayer, “that the Bible supports the view that alcohol is *poison*. The Hebrew word for ‘poison’ is *khamah*. This word is found in the two following passages with others : ‘Adder’s *poison* is under their lips.’ (Ps. cxl. 3). ‘Their *wine* is the *poison* of dragons.’ (Deut. xxxii. 33.) If the idea of ‘poison’ is found in the first passage, so it is in the second. Hence some commentators translate the passage in Habakkuk ii. 15, thus : ‘Woe unto him that giveth his neighbor drink, that putteth thy *khamah* (poison) to him!’ Instead of ‘*bottle*,’ St. Jerome’s version has it ‘poison,’ ‘gall.’ Montanus has it, ‘thy *poison*.’ Dr. John Gill says, the word is sometimes translated, ‘thy gall,’ ‘thy poison.’ Parkhurst defines *khamah*, ‘inflammatory poison.’ Archbishop Newcome has ‘gall,’ ‘poison.’ The Bible declares that wine ‘biteth like a serpent and stingeth like an adder.’ Dr. John Mair, of Edinburgh, staff-surgeon to her Britannic Majesty’s army, remarks upon this passage : ‘Is there not something to be gathered from this singular fact ? Does it not tend to show that alcohol is no ordinary poison ; but that it possesses qualities assimilating it to the poison of serpents, which render it peculiarly the enemy of man, to be shunned by him as venomous reptiles are, almost instinctively ?’”

CHAPTER V.

TWO KINDS OF WINE, ONE UNFERMENTED AND THE OTHER FERMENTED, BOTH CALLED WINE IN ALL AGES.

THE question as to the existence of two kinds of wine has been most carefully and fully examined within the last half century by a large number of distinguished scholars, who have devoted much time and have critically and carefully examined this subject in all of its various aspects.

Honest, conscientious, God-fearing men, looking abroad upon the direful evils which exist all around us to-day, and which the history of our race shows always have followed the drinking of fermented wine and other intoxicating drinks, have been moved by sympathy and love of their fellow-men to inquire, in the increasing light of this new day, if the "customs, traditions and doctrines of men" upon this subject of wine, have not made the Word of God of none effect among men until an unclean and poisonous fluid has taken the place of the good wine of the Word, "the fruit of the vine," as a beverage, and even in the most holy ordinance of the Church. It is something for a man to lay aside his preconceived ideas, and his love of the prevailing evils which the truth condemns, so as to be able to see the truth; and yet the men who have made the wine question a special, critical and faithful study in the light of the Hebrew and Greek Scriptures, ancient history and customs, and of the sciences of this day, have, with a unanimity which would be surprising to one not familiar with the facts, come to the conclusion that there are two kinds of wine mentioned in the Bible, one good and the other bad. One of these writers says :

"In all the passages where good wine is named, there is no lisp of warning, no intimation of danger, no hint of disapprobation, but always of decided approval. How bold and strongly marked is the contrast :

"The *one* the cause of intoxication, of violence, and of woes ;

"The *other* the occasion of comfort and of peace.

"The *one* the cause of irreligion and of self-destruction ;

- “The *other* the devout offering of piety on the altar of God.
- “The *one* the symbol of the divine wrath ;
- “The *other* the symbol of spiritual blessings.
- “The *one* the emblem of eternal damnation ;
- “The *other* the emblem of eternal salvation.”—*Bible Wines*.

Another writer says :

“The distinction in *quality* between the good and the bad wine, is as clear as that between good and bad men, or good and bad wives, or good and bad spirits ; for one is the constant subject of warning, designated poison literally, analogically, and figuratively ; while the other is commended as refreshing and innocent, which no alcoholic wine is.”—*Lees' Appendix*, p. 232.

Professor Moses Stuart says : “Wine and strong drink are a good, a blessing, a token of divine favor, and to be ranked with corn and oil. The same substances are also an evil. Their use is prohibited ; and woe is denounced to all who seek for them. Is there a contradiction here—a paradox incapable of any satisfactory solution ? Not at all. We have seen that these substances were employed by the Hebrews in two different states ; the one was a fermented state, the other an unfermented one. * * * Is there any serious difficulty now in acquitting the Scriptures of contradiction in respect to this subject ? I do not find any. * * * I can only say, that to me it seems plain—so plain that no wayfaring man need to mistake it.

“My final conclusion is this, viz.: that, whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—*only such wine as contained no alcohol, that could have a mischievous tendency* ; that wherein they denounce it, prohibit it, and connect it with drunkenness and reveling, they can mean *only alcoholic or intoxicating wine*.

“If I take the position that God's *Word* and *works* entirely harmonize, I must take the position that the case before us is as I have represented it to be.”

Rev. Dr. E. Nott, late President of Union College, in his fourth lecture says : “That unintoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary.” * * * “We know that then, as now, inebriety existed ; and then, as now, the taste for inebriating wines may have been the prevalent taste, and intoxicating wines the popular wines. Still unintoxicating wines existed, and there were men who

preferred such wines, and who have left on record the avowal of that preference."—*Nott*, Lon. ed. p. 85.

"Dr. Adam Clarke, in his note on the butler's dream, says: 'From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins.' In his tract on the Sacrament he says *vinum* in place of *mustum*."

At an early period of the temperance reformation, "Mr. E. C. Delavan, having been referred to the late Prof. George Bush as a learned Biblical scholar from whom he might obtain correct information as to Bible temperance, visited him in his library, and stated to him his views on the wine question. With promptness he condemned them, and, referring to a text, he said: 'This verse upsets your theory.' When asked to refer to the *original*, he did so, and with amazement said: 'No permission to drink intoxicating wine here. I do not care about wine, and it is very seldom that I taste it, but I have felt until now at liberty to drink, in moderation, from this verse.' Being entreated to make this a subject of special and particular examination, he said he would. At a subsequent visit he thus greeted Mr. Delavan: 'You have the whole ground, and, in time, the whole Christian world will be obliged to adopt your views.' At the request of Mr. Delavan, he published his views in the *New York Observer*."—*Enquirer*, August, 1869. This testimony is the more valuable as it is not only the result of a careful examination of the original languages, but the honest surrender to the force of evidence of a previous conviction."—*Rev. Wm. Patton, D. D.*

Prof. Bush lived at a period when it was almost universally believed to be right to drink fermented wine; he felt free to use it, but was not regularly addicted to its use, nor was he so strongly confirmed in his belief but that he could in freedom examine the question in the light of the Hebrew and Greek Scriptures. Can we really think his opinion, formed after a critical examination of the subject, is entitled to no more respect than that of the editors of some of our religious periodicals, who manifestly have only the most superficial knowledge of the subject.

Similar to the above, as we shall hereafter show in the following pages, is the testimony of a host of distinguished scholars, among whom we will here name Prof. Taylor Lewis, Dr. Norman

Kerr, Rev. G. W. Sampson, Rev. William Ritchie, Rev. Geo. Duffield, D.D., Dr. Frederic Richard Lees, F.S.A., Rev. Dawson Burns, A.M., Rev. C. H. Fowler, D.D., Rev. Wm. Patton, D.D., Rev. Wm. M. Thayre, Leon C. Field, A.M., and Rev. J. M. Van Buren.

All of these have examined this question with great care and written one or more works in which they have stated the results of their examination. Some of the above writers have spent years in their investigations, and have visited Egypt, Palestine and Syria once or more, seeking for evidence amid the monuments and tombs, as well as from the traditions and present customs of the inhabitants. It would seem that the testimony of so large a number of as able and distinguished scholars as the world has ever produced, who have made the study of the wine question a specialty, is worthy of respectful consideration at least; and that no honest conscientious Christian man, who cares for the welfare of his fellow-men can totally ignore, or treat with contempt the testimony of the distinguished scholars named above, especially upon a question so important as the one under consideration.

A layman writes: "That intelligent people should, in this nineteenth century, still endeavor to make the example of Jesus a justification for the use of alcoholic liquors, in the face of His simple, positive and emphatic declaration, 'By their fruits ye shall know them,' 'A good tree will not bring forth evil fruit,' seems almost incomprehensible, and illustrates the potent and blinding influence of custom and tradition."

Can we for a moment suppose that there is no difference between the "wine that maketh glad the heart of man"—the wine which Melchizedek, priest of the most high God, brought forth with bread—the wine which we are told "cheereth God and man," of which we are directed to drink abundantly, and the wine which is likened to "the poison of dragons and the cruel venom of asps"—the wine of which we are told the "nations have drunken and are mad,"—the wine which we are told in ancient proverbs "is a mocker" upon which we are warned not even to look with a longing eye, for it causes woe, sorrow, contentions, babbling, wounds without cause and redness of eyes, and "at the last it biteth like a serpent and stingeth like an adder."

A distinguished clergyman, who has since gone to his reward, wrote a short time before his death:

"I can never forget the experience already related to you before, when Mr. —, my wife's brother-in-law, a gentleman of

classical education, had become a sober man through my efforts, and received the heavenly doctrines. He read Swedenborg and was a happy man. Then came the Lord's Supper, and we had fermented California wine. I handed him the cup, he drank, and after church he fled to some place where wine could be had, came home late in the evening drunk, and continued drinking for three months, until he died one evening after being brought home beastly drunk. Unfermented wine is no seducer, and had Mr. — been given such in the Sacrament, he might be living a sober man to-day. Your books on the 'Wine Question' deserve, therefore, all that you have done and expended under the Lord's guidance for their publication and circulation; and God only knows how much good they will yet have to do."

And yet, in the face of the testimony of the distinguished scholars already named and of many others, given after a most critical examination of the whole subject, we have a Rev. Doctor of Divinity (and he is not the only Doctor of Divinity who has used similar language), whose writings manifest not the slightest evidence that he has ever examined the question with any special care, flippantly declaring to the religious world through a *religious periodical*, which enters the homes of the young and innocent, that :

"This notion of two wines, one fermented, and the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctioned by any scholarship. There was *but one wine known to the ancients—fermented grape-juice*. This was the wine Christ made, drank, blessed. There was no other used in His time or known to His day."

And the above paragraph, and more of a similar character, is thoughtlessly published by several of our religious papers, as though its statements and representations were unquestionably true.

How far these statements are from the truth, and from well known facts, the reader will be able to judge after reading the following pages; and especially if he will obtain and read the author's larger work on the "Wine Question." Surely if the clergyman just quoted had made himself familiar with the writings of the distinguished scholars above named, modesty—even if he were blinded so as not to be able to see the truth—would have induced him to use different language from the above. But it is evident that he did not realize what he was writing, therefore we may excuse him; and may the Lord forgive him for the great harm which he has unquestionably done to the cause of truth and to his fellow-men:

and in His boundless love and mercy He may do it ; but it will not be so easy for the poor, suffering, struggling mother or wife, as she sees her loved child or husband becoming a drunkard through the influence of this teaching, to forgive the writer for sending false teachings into her home to be read by her child or husband, however much it may be her duty to do so.

Another advocate for the use of intoxicating wine says :

“The history of the doctrine of unfermented Bible wine cannot be carried back beyond a few decades ; and this fact furnishes a *préjugé légitime* against it.”

To the above Leon C. Field, in his work on “*Oinos, a Discussion on the Bible Wine Question*,” published on 1883, by Phillips & Hunt, New York, says :

“As to the argument from scholarship, it is sufficient to say, there are many and eminent authorities, inferior to none and superior to most in scholarship, who do unhesitatingly affirm the existence and use of unfermented wine in Bible lands and times. They have as complete access to the evidence in the case, and are as competent judges of its validity and bearing, as either of the authors we have quoted or as any of the authorities whom they have cited. We need only mention Moses Stuart, Eliphalet Nott, Alonzo Potter, George Bush, Albert Barnes, William M. Jacobus, Tayler Lewis, George W. Samson, F. R. Lees, Norman Kerr, and Canon Farrar. As to the *préjugé légitime*, this is not the first instance in which it has been appealed to for the sanction of error. There has rarely ever been a bad cause in whose support it was not invoked. The almost universal interpretation of the Bible in defense of the doctrine of passive obedience was pronounced a *préjugé légitime* against the right of resistance to tyrants in Charles the Second’s day. That interpretation, however, has gone for very little since the Revolution of 1688. The almost universal interpretation of the Bible in support of the system of human slavery was deemed a *préjugé légitime* against the right and duty of abolition, a quarter of a century ago. That interpretation, also, has been worth very little since the crisis of civil war and the act of emancipation. But the principle upon which the non-jurors argued the divine obligation of passive obedience, and the slave-holders defended the divine authority of human chattelism, is precisely the same as that now employed in upholding the theory of a divine sanction for intoxicating wine. The old lesson must once more be learned, that a traditional interpretation of

Scripture is not conclusive proof of any doctrine, but is often an obscuration of the truth of God."

Wine, like cider, is a generic name, given to the juice of grapes—it may be new or old, unfermented or fermented, concentrated or diluted, it is still wine. The juice of other fruits and berries is also often called wine.

Dr. Adam Clarke says: "The Hebrew, Greek, and Latin words which are rendered 'wine,' mean simply the expressed juice of the grape." Hence we find that different words in the Bible are translated "wine," which proves that wine is a generic term, and covers the *stores of all sorts of wine* spoken of in Nehemiah, v. 18. At the present day, also, the term is used in precisely this manner. It may mean grape, currant, raspberry, whortleberry, elderberry, madeira, port, sherry, and a hundred other wines. It may refer to new, old, sweet, sour, weak, or strong wines. It may refer to enforced or unenforced, fermented or unfermented wine. Pliny says that, in his day (lib. 14, cap. 22), the term covered "one hundred and eighty-five different kinds of wine."

THE TESTIMONY OF DICTIONARIES AND ENCYCLOPEDIAS.

Webster, speaking of must, says that it is "wine pressed from the grape not fermented," and Worcester says that must is new wine; thus both recognize the recently expressed juice of the grape as wine; consequently that there are two kinds of wine—one unfermented and the other fermented.

We shall hereafter find that the translators of the Bible into English have repeatedly recognized the fact that the unfermented juice of the grape as it is squeezed from the grapes, and trodden from grapes, and as it flows from the press, is wine; for they have translated it by the English word wine, thus clearly recognizing the fact that there are two kinds of wine.

But it is not to recent and English dictionaries alone that we should appeal. Says a distinguished writer:

"Very soon the question arose, 'May not common honesty demand that we interpret the Scriptures with the eye, the taste and the usages of the ancients; and, not with the eye, the taste and usages of the moderns?'

"As Dr. Beard says: 'It is among the native Aramæan population that the *old* traditions, knowledge and NAMES are to be learnt,'—not in towns where the language and habits are corrupted with a foreign population. Ten years back only a few philologists knew that *wine*, 100, 200, 300 and 1800 years ago, *included* 'un-

fermented wines,' but the fact is not less certain because modern usage and taste have changed. A modern dictionary cannot destroy the former meaning of antique words, but ought to preserve their respective and successive senses by careful induction of historical usage. The Bible is not written in technical language, and the 'Encyclopædia Americana' (Boston, 1855) concedes that 'the juice of grapes, when newly expressed, and before it has begun to ferment, is called *must*, and, *in common language*, sweet wine.'—*Bible Com.*

Not knowing these important facts—for knowing them we cannot for a moment suppose that they persistently ignore them—our critics continually exclaim: "There is but one kind of wine, because 'wine' is defined in the dictionaries as the *fermented* juice of the grape." They ignore totally the fact that *must* is also called wine even in recent English dictionaries.

Scholars who have the most critically examined this question tell us:

"This is not true of the oldest dictionaries, and the modern ones cannot settle the usage of words in ancient times—but only *induction* from the literature of antiquity. A modern lexicon may define wine as 'the *fermented* juice of the grape,' but what said the greatest of the logicians of the thirteenth century—Thomas Aquinas? Discoursing (the original can be seen in 'Migne's Patrologiæ,' 4th book, 74th sec. 5th art.) of the proper substance to be used in the eucharist, he says: 'Grape-juice (*mustum*) has the specific quality of wine'—*speciem vini*. The objector falls into the fallacy of excluding the 'mare' from the *genus* 'horse'; for, though fermented juice is 'wine,' it is so not to the exclusion of the first form of wine—namely, the unfermented juice. That the 'Angelical Doctor' was right, usage will show:

"Hippocrates (B. C. 400), in his work on diet, says:

"*"Glukus* is less fitted to make the head heavy * * * than OTHER WINE (*oinòdeos*)."

"Athenæus, the Grammarian (A. D. 280), in his 'Banquet' (lib. i. s. 54):

"*"The Mitylenæans have a sweet wine (glukun oinon), what they call prodomos, and others call it protropos.*

"And again (ii. 24), he says to the dyspeptic tippler:

"*"Let him take sweet wine, either mixed with water or warmed, especially that kind called protropos, the sweet Lesbian glukus, as being good for the stomach; for sweet WINE (oinos) does not make the head heavy."*

“Dioscorides (A. D. 90), in his ‘Materia Medica,’ expressly ranks the Roman SAPA, ‘boiled wine’—Hebrew *sorai* or *sobai*—under the ‘genus VINI.’

“Lord Bacon, in his ‘Natural History’ (1597), says:

“‘As *wines* which at first pressing run gently yield a more pleasant taste, * * * so observations *which flow from Scripture gently expressed and naturally expounded* are most wholesome and sweet.’

“Parkinson (1640), in the ‘Theatrum Botanicum,’ says: ‘The juice or liquor pressed out of the grape is called VINUM—*wine*.’

“W. Robertson, M.A., Cambridge (1693), in ‘Phraseologia Generalis’—WINE: *vinum*, MERUM. —*New WINE*; *mustum*. —*New wine that runs out without pressing*; *mustum lixivium*. — WINE *prest*: VINUM *tortivum*. — WINE *yet on the tree*; VINUM *pendens*.’

“F. E. J. Valpy, M.A., in ‘Etymological Dictionary’ (1838), says:

“‘*Mustus*: new, fresh, young. Hence, *Mustum*; i. e., VINUM, *fresh WINE*—as *Merum* for *Merum VINUM*.’

“Baron Liebig, in ‘Letters on Chemistry’ (2d series, 1844), wrote:

“‘If a flask be filled with *grape-juice*, and made air-tight, and then kept for a few hours in boiling water, * * * THE WINE does not ferment’ (p. 198).

“‘The fermentation of WINE and of *beer-wort* are not isolated phenomena.’

“‘The WINE is left to ferment. One of the *WINE-growers* of the Duchy,’” etc.

“E. Chambers, F.R.S., in his ‘Cyclopedia’ (6th ed. 1750), has the following, a mere translation from an older French dictionary:

“‘WINE, in France, is distinguishable into — *Mère-goutte*, “mother-drop”; which is the “*VIRGIN-WINE*,”—which runs of itself out of a tap in the vat. *Must*, *surmust*, or *stum*; which is the WINE or *liquor* in the vat, after the grapes have been trod. *Pressed WINE*, “*VIN de pressurage*,” is that squeezed with a press *out of the grapes*. *Sucet WINE*, “*VIN doux*,” is that which has *not yet fermented*. *Natural WINE* is such as *comes from the grape* without mixture. *Burnt WINE* is that *boiled up* with sugar. There is also a sort of *Malmsey WINE*, made by boiling of *Muscadine*.’”—*Bible Commentary*.

“Dr. A. Russell, in his ‘Natural History of Aleppo,’ considers its wine (Helbon) to have been a species of *sapa*. He says: ‘The

inspissated juice of the grape, *sapa vina*, called here *dibbs*, is brought to the city in skins and sold in the public markets ; it has much the appearance of coarse honey, is of a sweet taste, and in great use among the people of all sorts.' "—*Kitto*, ii. 956.

"But it is unnecessary to further multiply examples. Everywhere the freshly expressed, unfermented juice of the grape is recognized and defined as wine by scholars, scientists, lexicographers, encyclopedists, and the people generally."

So the reader will see that they who advocate the "one wine theory" are not even sustained in their views by the dictionaries and encyclopedias, new or old. When this inquiry was first raised as to what the Sacred Scriptures really teach as to wines, it became manifest that for a correct understanding of the apparently conflicting passages, it was necessary not only to study the Sacred Scriptures in the original languages more critically and carefully, but also to study the habits and customs of the ancients, at the various periods when the different books of the Word were written. Diligent students commenced the careful study of the writings of the ancients with special reference to the points we are considering ; and they have gathered an immense amount of information which shows conclusively that the ancients were in the habit of making two kinds of wine, one unfermented and the other fermented, and that they were both called wine. Of one kind, ancient writers say it will not intoxicate ; but of the other, that it will.

The writer in this work has called attention to, and made quotations from, a large number of such works. Take, for instance, "The Temperance Bible Commentary," containing 469 pages, written by Rev. Dawson Burns and Dr. F. R. Lees, in which every word and sentence in the Bible referring to wine and strong drink has been most critically examined, both as to the origin of the words and as to their true meaning ; and all fully illustrated by the habits and customs of the ancients.

The above-named work is the result of years of the most careful investigation, research and study, and of this work distinguished scholars have said :

"It is unique in its kind as a collection and fair presentation of everything in Scripture that can possibly bear on the question. It sets before us the whole matter—Hebrew, Greek, Latin, Syriac, Chaldee.

"Regarded simply as a Biblical treatise, having no reference to a much disputed moral question, it would be pronounced by

scholars a work of high philological value.”—*Professor Tayler Lewis, Union College.*

“The more I look into this noble work, the more do I admire its breadth, depth, and exhaustiveness. It is a truly grand contribution.”—*Professor Guthrie, Glasgow.*

Now, we ask every intelligent reader, if such a work as the above, and numerous other works, all the result of a special examination of this subject, to which we shall call the attention of our readers, are not more reliable and trustworthy than the testimony of writers who ordinarily write for our religious periodicals, who manifest by their writings that they have neither given the subject any critical examination, nor read what has been written by our best scholars who differ from them?

TESTIMONY OF ANCIENT WRITERS AS TO WINES AND THEIR METHODS OF PRESERVING THEM.

“The notion so common in this country that unfermented wines will not keep, that they will soon ferment and spoil, is a most popular error grounded on ignorance, and is the exact reverse of the real truth; for the unfermented wines of the ancients were the *only* wines that would keep. All the fermented wines *speedily became sour*, and the art of distillation being unknown, they had no distilled spirits to preserve them. It was for this reason that fermented wines were for the most part looked upon as spoilt wines by the ancients; they were of little value because they would not keep, and it became an important object to make unfermented wines and thus to prevent the vinous fermentation, so that it might almost be said they would keep forever.”—*Rev. James B. Dunn.*

“Wine did not always mean the *fermented* juice of the grape. The Greek writers frequently apply *οἶνος* to the juice of the grape before fermentation was possible. Æschylus (Agam. 939, 940) describes Zeus as creating *οἶνον* within the green grape, ἀπ’ ὁμφακος. Anacreon (Ode 48) speaks of τὸν οἶνον πεπηδημένον ὁπώρας ἐπὶ κλημάτων, ‘the wine imprisoned in the fruit on the stems.’ Nicander of Colophon says, δὲπάεσσιν Οἶνεῦς δ’ ἐν κοίλοις ἀποθλάσας οἶνον ἐκλήσε, ‘And Æneas having squeezed (the juice) into hollow cups called it wine.’ Proclus (A. D. 412), who annotated the ‘Works and Days’ of Hesiod, in his comment on line 611, explains the process of treading the grapes and ‘treading out the wine,’ ἐκθλίβοντες τὸν οἶνον.”—*Oinos*, by Leon C. Field.

“Aristotle says of sweet wine that ‘it is a wine *in name*, but not in fact—it *does not intoxicate*.’ It had the *name*, therefore, even in his day. Josephus, the Jewish historian, paraphrasing the dream of Pharaoh’s butler, who dreamed that he took clusters of grapes, and pressed them into Pharaoh’s cup, and gave the cup to Pharaoh, repeatedly calls this grape-juice *wine*. Bishop Lowth, 1778, in his ‘Commentary’ (Isaiah v. 2), says: ‘The fresh juice pressed from the grape’ was by Herodotus styled *oinos ampelinos*, that is, wine of the vine.”—*Wine of the Word*, by Rev. Dr. Herriek Johnson.

“Aristotle (‘Meteorologica,’ iv. 9) says of the sweet wine of his day (*οἶνος ὁ γλυκύς*), that it did not intoxicate (*οὐ μεθύσκει*). And Athenæus (‘Banquet,’ ii. 24) makes a similar statement.”—*Oinos*.

“In remote antiquity, grapes were brought to the table, and the juice there expressed for immediate use.”—*Nott* (London ed. p. 58).

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was distinguished by different names according to the degree of inspissation. When boiled down to two-thirds of its original bulk it became *Carenum*; to one-half, *Defrutum*; to one-third, *Sapa*. * * * The ripe grapes, instead of being conveyed at once to the press, were in some cases exposed to the rays of the sun until partially dried, and from these, sweet wines called *Vinum Diachytum* and *Vinum Passum*, were manufactured."

The above work, says a correspondent, "is the text-book on Roman Antiquities in the Scottish Universities. Its author (Professor Ramsay) was one of the ablest classical scholars of Europe."

Further testimony from ancient writers will be produced while speaking of the different methods practiced by the ancients for preserving unfermented wines; which methods, as described by ancient writers, are in successful use at this day in Europe and Asia, as well as in this country; and what is more, the present writer has tested, with the most satisfactory results, three of the methods described by ancient writers. One of these methods is carefully described by a writer who lived during the Apostolic days, as the reader will hereafter notice, and every reader of these lines can with very little trouble test it for himself.

Rev. William Patton, D.D., in his excellent work on "Bible Wines and Wines of the Ancients," says:

"We cannot imagine that Pliny, Columella, Varro, Cato, and others were either cooks or writers of cook-books, but were intelligent gentlemen moving in the best circles of society. So when they, with minute care, give the recipes for making sweet wine, which will remain so during the year, and the processes were such as to prevent fermentation, we are persuaded that these were esteemed in their day. That they were so natural and so simple as to like these sweet, harmless beverages, is rather in their favor, and not to be set down against them."

Luke x. 34: "Pouring in oil and wine." This was an external and medicinal application. The mixture of the two formed a healing ointment. Pliny mentions "*oleum gleucinum*, which was compounded of oil and gleucus (sweet wine), as an excellent ointment for wounds." "Columella gives the receipt for making it." —*Bible Commentary*, p. 297.

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CHAPTER VI.

ANCIENT AND MODERN METHODS OF PRESERVING WINE SO AS TO PREVENT FERMENTATION.

THAT fermentation may ensue, certain conditions and circumstances are requisite :

“1. There must be saccharine matter and gluten or albumen.

“2. The temperature must not be below 45° nor above 75° Fahrenheit. Under 45° it does not ferment, over 75° it turns to vinegar by a first and direct fermentation.

“3. It must not be too thick, like syrup. It must be of the proper consistency.”

“Experience demonstrates that grape-juice never undergoes vinous fermentation in the grape. Science says that this is prevented by the absence of two conditions.”

The gluten is deposited in separate sacs, or cells, and so kept from the saccharine matter in the grape ; and by the skins of the grapes their whole contents are protected from the germs of leaven ; and without actual contact with these germs fermentation cannot ensue. “Grapes rot on the vine, but do not turn to alcohol. Nature never produces alcohol.”

“It is also matter of experience that a warm climate produces sweet fruits ; a cold season gives us sour fruits. The difference is manifest.

“Palestine is a hot climate. During the season for gathering the grapes the temperature is seldom as low as 100° . Nature provides for souring and decaying the grapes, but does not provide for vinous fermentation, which is impossible at a temperature above 75° . [Therefore cool cellars are required in Palestine for the purpose of manufacturing fermented wine.]

“Were the Jews and ancients acquainted with any process for preserving the juice of the grape—the unfermented wine ? They used various processes to secure this result :

“1. They excluded the air from the sweet wine.

“2. They boiled down the juice to the consistency of syrup.

“3. They filtered it and so broke its power of fermenting by removing its gluten.

“4. They kept it cool and excluded from the air till the gluten subsided; and then drew off the wine, which was safe from fermentation.

“5. They also used sulphur to neutralize the yeast or gluten [or to destroy the germs of ferment].

“Proof is overwhelming that they did use these modes of preserving the unfermented wines.”—*Wines of the Bible*, by Rev. Dr. C. H. Fowler.

PRESERVATION OF UNFERMENTED WINE BY HEAT.

There is no more difficulty in preserving the juice of grapes by heating and sealing, than there is in preserving either fruit or meat by the same process. We have only to heat the juice up to 180° and retain it at that temperature for a few moments to destroy all the germs of leaven or ferment which have either fallen into it from the atmosphere, or have been washed into it from the surface of the grapes and their stems, and then, while thus hot, bottle it (or what is better, heat it in bottles in a water bath), and carefully cork and seal while hot, to preserve the wine unfermented as long as the bottles, corks and sealing remain perfect. In a few weeks the lees will settle to the bottom and will be light and flocculent, and the wine will remain beautiful and clear. If it is desired to have the wine clear for use or free from the lees (which are entirely unobjectionable, as they are from the grape), the clear portion of the wine must be carefully removed by a siphon or otherwise, and then heated and rebottled and corked while hot, as in the first instance. Of course heating the juice up to the boiling temperature (212°) is perfectly safe and requires less skill and care, but the wine will not be quite as rich, as more or less of the albuminous matter is liable to be precipitated by boiling; still this process makes a very fine wine. The writer has a bottle remaining which was put up three years ago. These methods are used quite extensively for preserving unfermented wine in this country and in Europe.

Among the ancients, Pliny, Columella, Varro and Cato were men of distinction, and they gave minute attention to the preservation of unfermented wines.

Boiling the recently expressed juice of grapes was undoubtedly one of the earliest and most frequent methods of preserving wine from fermentation.

Herman Boerhave, born 1668, in his "Elements of Chemistry," says: "By boiling, the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing any further change."—*Nott*, London Edition, p. 81.

Augustine Calmet, the learned author of the "Dictionary of the Bible," born 1672, says: "The ancients possessed the secret of preserving wines sweet throughout the whole year."

"Archbishop Potter, born A. D. 1674, in his 'Grecian Antiquities' (Edinburgh edition, 1813, vol. ii., p. 360), says: 'The Lacedæmonians used to boil their wines upon the fire till the fifth part was consumed; then after four years were expired began to drink them.' He refers to Democritus, a celebrated philosopher, who traveled over the greater part of Europe, Asia, and Africa, and who died 361 B. C.; also, to Palladius, a Greek physician, as making a similar statement. These ancient authorities called the boiled juice of the grape *wine*, and the learned archbishop brings forward their testimony without the slightest intimation that the boiled juice was not wine in the judgment of the ancients."—*Bible Wines*.

Adams' "Roman Antiquities," first published in Edinburgh, 1791, on the authority of Pliny and Virgil, says: "In order to make wine keep, they used to boil [*decoquerre*] the must down to one-half, when it was called *defrutum*, to one-third, *sapa*."

"Virgil, the sweet poet of nature," says the Rev. Dr. G. W. Samson, "writing under Augustus, pictures (Georg. i. 295) the delight of the winter evenings in his own rural home; when the laborer sat by the fire sharpening his tools; and his wife, beguiling their common toil with her song, was boiling the 'flowing sweet must' [*dulcis musti humorem*]; this picture revealing how the product of the grape was used by the simple children of nature at that day.

"As artificial heating drives off water, whose presence is essential to fermentation, the boiling of grape-juice to a syrup, the *debhs* of the Hebrews and the *dibs* of the Arabs, prevents the formation of alcohol."

"Pliny says, 'some Roman wines were as thick as honey,' also that the 'Albanian wine was very sweet or luscious, and that it took the third rank among all the wines.' He also tells of a Spanish wine in his day, called 'inerticulum'—that is, would not intoxicate—from 'iners,' inert, without force or spirit, more

properly termed 'justicus sobriani,' sober wine, which would not inebriate."—*Anti-Bac.* (p. 221).

"Columella, who lived in the days of the Apostles, says the Greeks called this unintoxicating wine 'Amethyston,' from Alpha, negative, and methusis, intoxicate—that is, a wine which would not intoxicate. He adds that it was a *good wine*, harmless, and called 'iners,' because it would not affect the nerves, but at the same time it was not deficient in flavor."—*A. B.* (p. 221).

Virgil, born 70 B. C., in his *Georgic*, lib. i. line 295, says :

"Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam tepidi despumat aheni."

Thus rendered by Dr. Joseph Trapp, of Oxford University :

"Or of sweet must boils down the luscious juice,
And skims with leaves the trembling caldron's flood."

THE WRITER'S OBSERVATIONS ABROAD.

During an excursion lasting one year in Europe, Asia and Africa, made by himself and wife, while in Vevay, Switzerland, in the fall of 1884, the writer learned, from parties interested, that there was a company which was evaporating, by a patented process, the fresh grape-juice, or new wine, from six parts to one, in Hungary, and shipping it in large quantities to London; and as we were intending to visit that country, the owner of the patent made arrangements for the superintendent of the company to meet us at Buda-pesth, and to bring us samples of the concentrated wine. The gentleman brought us three quart bottles full of it. We found it as thick as honey, slightly acid, and, when diluted with water, a delightful and nourishing drink which we enjoyed much. We also ate it on our bread and meat and bread and butter, and found it an excellent article for this purpose. It was so thick that it would scarcely run from the bottle. This carefully concentrated grape-juice possessed the flavor of the grapes, and, in the judgment of the writer, would make an excellent substitute for the fresh grapes for the cure of diseases in cases where they are likely to prove beneficial; and it would have the advantage with those not able to travel to distant lands, that it could be used at home, and its use extended over a longer period of time; and, if taken in much smaller quantities during the twenty-four hours, it would be much more likely to prove permanently beneficial. It does not

readily ferment, it is easily preserved and transported, can be readily canned, and should be much cheaper than the same amount of nourishment in the form of unreduced grape-juice or wine; and it would seem that wine or grape-juice thus preserved should become a valuable article of commerce and a source of health, joy and delight to the nations of the earth, instead of, as in the case of fermented wine, a source of drunkenness, disease, insanity, poverty, crime and death. The grapes of Switzerland, and especially of Hungary, are not as acid as those grown farther north, nor as sweet as those grown farther south, and would seem to be admirably adapted either for the purpose named above, or for the "grape cure."

Knowing that, in the days of the Prophets, the juice of grapes, concentrated by boiling, was brought down to Egypt under the name of honey, we inquired of our dragoman or guide, who was a Syrian, if we could get unfermented grape-juice or wine in Cairo. He said that he knew of a dealer who kept grape-honey, or dibs, which was the juice boiled down to a thick syrup, and that it was brought from Syria. He went out and obtained a sample, and we found it as thick as honey and partially candied. At Damascus, in Syria, we saw exposed for sale by the sides of the streets, and in the bazaars, large dishes of boiled grape-juice, or wine, which they call dibs, and grape-honey, and which was so thick, that when it was cut and removed from one side of the dish, the rest retained its position and would not flow. Our dragoman said that the people were very fond of this grape food, and that they use it upon their bread, and dissolve it in water and use it as a drink, and that they also use it in preparing certain kinds of food or delicacies of which they are fond. We obtained a sample, and found it very sweet and semi-granulated to a greater or less extent. We obtained at Beyrout some grapes which we found were very sweet indeed. There is no question but that this boiled grape-juice or wine is precisely the same kind of wine as that described by ancient writers, to which attention has been called in this work; for Aristotle, born 384 years B. C., assures us that the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water before drinking it. "Some of the celebrated Opimian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey." — *Wines of the Bible*. "Athenæus states that the Tæniotic wine has such a degree of richness or fatness, that when mixed

with water, it seemed gradually to be diluted much in the same way as Attic honey well mixed."—*Lees and Burns' Bible Commentary*. Now, we know very well that no such wines as the above can be made either by fermenting or by boiling the fermented juice of grapes, for fermentation decomposes, separates or casts down and out the gluten, sugar and vegetable salts, substances which make the wine thick when boiled; and yet we know that these were among the celebrated wines of antiquity. "According to Homer, Pramnian and Meronian wines require twenty parts of water to one of wine. Hippocrates considered twenty parts of water to one of the Thracian wine to be the proper beverage."—*Bible Commentary*. Now, what drinker of fermented wine would be satisfied with adding twenty parts of water to one part of the wine which he drinks? and the reader should remember that the ancients had no distilled spirits to add to strengthen their wines. And yet we diluted some of the concentrated wines named above, which we obtained in Hungary, Egypt and Damascus, in twenty parts of water to one of wine, and they made a very pleasant drink—the one which we obtained in Hungary was quite tart, while that obtained in Cairo and Damascus was sweet; so that, according to the quality and character of the grapes, such is the quality, flavor and taste of the concentrated wine. We can readily understand how men of unperverted tastes would be abundantly satisfied with one part of the thick boiled wines of the ancients, or such as we found at Cairo and Damascus, to twenty of water.

After speaking of the pure blood of the grape, the Rev. Dr. Samson says:

"The second product of the grape, and next in purity, is doubtless the *debsh*. When, by English and other translators of the Reformation period, this word was rendered, according to the best lights of their day, 'honey,'—the East was shut up to Christian scholars. It was a striking ordering of Providence that just before the expedition of Napoleon into Egypt, about A. D. 1800, which led on to the opening of the Bible lands to Christian exploration, a leader among German rationalists, replied to by Hengstenberg, maintained that the writer of the Book of Genesis could have known nothing about Egypt, or he would not have suggested that Jacob sent down a present of 'honey' to Pharaoh (Gen. xliii. 11). The modern traveler finds everywhere in the ancient land of Jacob's inheritance, that the juice of the sweet grape is boiled down to a syrup, still called by the old name *dibs*, whose spicy and nectar-like sweetness makes it one of the most delicious of condi-

ments ; while, at the very location whence Jacob sent it to Pharaoh, at Hebron, it is prepared in great quantities and sent to Egypt as an article of trade.

“It is this *syrup* with which it is repeatedly declared by Moses the land of promise ‘flowed’ (Ex. iii. 8, etc.) ; and though the honey of bees, gathered mainly from the grapes, is, when flowing from the comb, called by the same name, because it is substantially the same article (as Jud. xiv. 8, 1 Sam. xiv. 25, 29), yet the *debsk* of Moses is almost always the product of the grape prepared by boiling. In only three cases, out of nearly fifty, does the word refer to the product prepared by bees rather than by man.”

“There is abundance of evidence,” says the Rev. Dr. Patton, “that the ancients mixed their wines with water ; not because they were so strong with alcohol as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year.”

“Those ancient authors who treat upon domestic manners abound with the allusions to this usage. Hot water, tepid water, or cold water was used for the dilution of wine according to the season.

Homer (*Odyssey*, Book ix.) tells us that Ulysses took in his boat “a goat-skin of sweet black wine, a divine drink, which Marion, the priest of Apollo, had given him—it was sweet as honey—it was imperishable, or would keep for ever ; that when it was drunk, it was diluted with twenty parts water, and that from it a sweet and divine odor exhaled.”—*Nott*, London Ed., p. 55.

Horace, liber i. ode xviii. line 21, thus wrote :

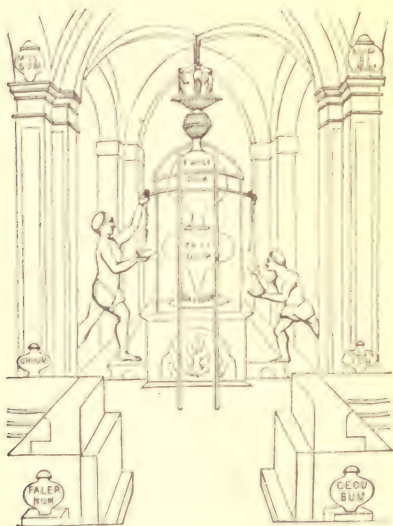
“Hic innocentis pocula Lesbii
Duces sub umbra.”

Professor Christopher Smart, of Pembroke College, Cambridge, England, more than a hundred years since, when there was no controversy about fermented or unfermented wines, thus translated this passage : “Here shall you quaff, under a shade, cups of *unintoxicating wine*.”—*Bible Wines*.

“The annexed engraving of the Thermopolium is copied from the scarce work of Andreas Baccius (*De Nat. Vinorum Hist.*, Rome, 1597, lib. iv., p. 178). The plan was obtained by himself, assisted by two antiquaries, from the ruins of the Diocletian Baths (Rome). Nothing can more clearly exhibit the contrast between

the ancient wines and those of modern Europe, than the widely different modes of treating them. The hot water was often necessary, says Sir Edward Barry, to dissolve their more inspissated and old wines."—*Kitto*, ii. p. 956.

The prohibition of intoxicating wines to women was enforced by the severest penalties. "Plato, Aristotle, Plutarch, and others have noticed the hereditary transmission of intemperate propen-



sities : and the legislation that imposed abstinence upon women had unquestionably in view the greater vigor of the offspring—the ‘*mens sana in corpore sano*’ (a healthy mind in a healthy body).”—*Bible Commentary*, p. 72.

Surely if fermented wine were a good and useful article, necessary for health and happiness, women who are bearing, nursing, and rearing children would seem to need it if any one needs it ; but the ancients did not think that they needed fermented wine.

PRESENT CUSTOM OF BOILING WINE IN WINE-GROWING COUNTRIES OF EUROPE AND ASIA.

Boiling is beyond question one of the best of the methods of preserving wine, as almost the entire substance of the wine is pre-

served, with the exception of the water, which can be readily restored when it is required for use ; but long boiling changes the flavor to a certain extent, but some prefer the boiled wine. In some of the other methods, where foreign substances are not used to prevent fermentation, the gluten, which is an important part of the fruit of the vine, is removed ; consequently we find that in all ages, even down to the present day, boiling has been a very common process in wine-growing countries.

Names may change, but substances do not change with the change of their names. Certain missionaries, a few years ago, declared that there were no unfermented wines used in Palestine at that day, and that by careful inquiry they could not hear of any such wines ; but it is evident, from the observations of the present writer and the testimony which we shall produce from other travelers and missionaries, that if they had inquired for boiled grape-juice or dibs, and had been familiar with the writings of the ancients who describe the method of boiling, and who called such boiled grape-juice wine, and spoke of it as the best wine, they would have made no such statements as they did ; for they were undoubtedly honest, but lacking in a knowledge of the necessary facts, which would have enabled them to speak understandingly. “ Pliny says, that intoxicating wine, *vinum*, was once called *temetum* ; and in the East now, *krasion* has displaced the classical *oinos*.”—*Communion Wine*, by Rev. William M. Thayer.

The fact that at the time the above missionaries wrote, fermented wine had come to be the only wine passing by the name of wine, does not destroy the fact that, notwithstanding their testimony, there is a wine to-day prepared precisely as the ancients in the days of the Apostles prepared their wine, which they called wine. Rev. H. Holmes, American missionary at Constantinople, in regard to the supposition that among the ancients the chief product of the vine was fermented wine, says : “ Now as a resident in the East, we believe sufficient facts can be adduced to render it extremely probable that this supposition is erroneous, and that the fabrication of an intoxicating liquor was *never the chief object* for which the grape was cultivated among the Jews.”

“ Rev. Henry Holmes wrote in the ‘Bibliotheca Sacra,’ May, 1848 : ‘ Simple grape-juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it to ONE-FOURTH the quantity put in. After the boiling, for preserving it cool, and that it may be *less liable to ferment*, it is put into earthen instead of wooden vessels, closely tied over with

skin to exclude the air. * * * It, ordinarily, has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some which I have had on hand for two years has undergone no change." And he adds that, 'in the manner of making and preserving it, it seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients, under the appellation, "wine."'

"W. G. Brown, who traveled extensively in Africa, Egypt, and Syria, from A. D. 1792 to 1798, states that 'the wines of Syria are most of them prepared by boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they were put into jars or large bottles and preserved for use.' He adds, 'There is reason to believe that this mode of boiling was a general practice among the ancients.'

"Volney, 1788, in his 'Travels in Syria,' vol. i. chap. 29, says : 'The wines are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the two others, on the contrary, are too sweet and sugary. This arises from their being *boiled*, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must to two thirds of its quantity.' 'The most esteemed is produced from the hillside of Zouk—it is too sugary.' 'Such are the wines of Lebanon, so boasted by Grecian and Roman epicures.' 'It is probable that the inhabitants of Lebanon have made no change in their ancient method of making wines.'"—*Bacchus*, p. 374, note.

"Dr. Bowring, in his report on the commerce of Syria, praises, as of excellent quality, a wine of Lebanon consumed in some of the convents of Lebanon, known by the name of *vin d'or*—golden wine. (Is this the yellow wine which Volney says is too sweet and sugary?) But the Doctor adds, 'that the habit of boiling wine is almost universal.'"—*Kitto*, ii. 956.

"Caspar Neuman, M.D., Professor of Chemistry, Berlin, 1759, says : 'It is observable that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them.'"—*Nott*, Lond. ed., p. 81.

Dr. Thomson says : "The Moslems make no fermented wines; they boil the juice down to preserve it, and they claim to have received this custom from the remotest antiquity."

The late Rev. Dr. Duffield, who traveled through Palestine ("Bible Rule of Temperance," p. 180), says: "The modern Turks, whose religion forbids the use of fermented wine, make use of the inspissated juice of the grape, or 'must,' and carry it along with them in their journeys."

Dr. Jacobus says: "All who know of the wines then used well understand the unfermented juice of the grape. The purest wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we here get in liquors called wines. The boiling prevents fermentation. Those were esteemed the best wines which were least strong."

Rev. Dr. Eli Smith, a missionary in Syria, in the "Bibliotheca Sacra" for November, 1846, describes the methods of making wine in Mount Lebanon as numerous, but reduces them to three classes. First: The simple juice of the grape is fermented. Second: The juice of the grape is boiled down before fermentation. Third: The grapes are partially dried in the sun before being pressed.

Dr. Duff, in the "Missionary Record," 1840, described his journey through France to India, and says: "Look at the peasant at his meals in the vine-bearing districts! Instead of milk, he has a basin of pure unadulterated blood of the grape. In this, its native original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd; not a luxury, but a necessary; not an intoxicating, but a nutritive, beverage."

In 1845, Captain Treatt wrote: "When on the south coast of Italy last Christmas, I inquired particularly about the wines in common use, and found that those esteemed the best were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From inquiries, I found that unfermented wines were esteemed the most. It was drank mixed with water. Great pains were taken, in the vintage season, to have a good stock of it laid by. The grape-juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth. Some keep it in water to prevent fermentation."—*Dr. Lees' Works* (vol. ii., p. 144).

Mr. Alsop, a minister of the Society of Friends, wrote to Dr. Lees in 1861 ("Pre. Dis. of Bible Tem. Com.," p. 34): "The

syrup of grape-juice is an article of domestic manufacture in almost every house in the vine districts of the South of France. It is simply the juice of the grape boiled down to the consistence of treacle. * * * As to the use of ordinary wine, it is almost entirely confined to the *men*. It is proverbial that if a young woman is known to be in the habit of using it, she is unlikely to receive proposals of marriage."

"The modern Italian wine known as *vino cotto* is boiled, and has been found by chemical analysis not to contain a particle of alcohol. When drank it requires weakening with water."—*Van Buren*.

PRESERVATION OF WINE BY EVAPORATION.

"Evaporation, or perfect dryness, prevents every kind of fermentation (Watts, ii. 635; Gmelin, vii. 100). This was easily attained by the wine being put in large bottles and suspended in the chimney, called *fumarium*. 'Liquids evaporate at temperatures below their boiling point' (Fownes' Chem., 10 ed., p. 46). The Oriental traveler, Mr. Buckingham ('Travels among Arab Tribes,' London, 1825, p. 137), was treated at Cufr Inje to cakes of wine, which he describes as a very curious article, probably resembling the dried wine of the ancients, quite hard and dry, in shape like a cucumber, capable of being kept fresh and good for many months—a welcome treat at all times, and particularly well adapted for sick or delicate persons who might require some grateful provision that could be carried in small compass without risk of injury on the journey. He also describes (p. 140) this dried wine as having the consistency of portable soup. Nor is solidity or perfect desiccation necessary, for fermentation demands a great degree of liquidity, taking place only when the solution is sufficiently diluted with water (Watts, ii. 630; Gmelin, xv. 268)."

Dr. Kerr, in his "Unfermented Wine a Fact," says: "The Persians sometimes boil the *duscha* (a syrup of sweet wine or must) so long that they reduce it to a paste for the convenience of travelers, who lay in a stock of it for the journey, cutting it with a knife, and diluting it with water to serve as a drink."—*Travels in Muscovy, Tartary, and Persia, by Adam Olearius, Ambassador for Holstein, by Wicquefort* (lib. v. 802).

Olearius adds: "One can reduce five hogsheads to one, say some chemists, and, amongst others, the celebrated Mr. Glauber, by boiling the sweet wine or must down to a fifth part, because

there is no apparent sign that the wine loses the character it possessed before it was boiled ; and, after that, by adding as much water as was evaporated, one could restore it to the same quantity and give it the same goodness as it formerly had.”—*Ibid.* (803).

“Gesenius says that the honey sent by Jacob to Joseph (Gen. xliii. 11) was ‘WINE boiled down to the consistency of syrup.’ The boiling must have taken place before fermentation, since fermented wine cannot be boiled down to a syrup. Whatever it was, he calls it ‘wine.’”—*Communion Wine*—*Rev. W. M. Thayer.*

The writer thinks that he has brought in the preceding pages an abundance of testimony sufficient to satisfy every unbiased reader, and every one who is willing to be satisfied, that the ancients not only preserved the juice of grapes extensively by boiling, but that they also called the juice, when thus preserved, wine. The writer can testify that he has seen this boiled wine in Europe, Asia and Africa, and has now samples which he obtained in each of these countries ; and what is more, he has a bottle which he, himself, put up by the boiling process more than three years ago, which has shown no signs of fermentation.

MODERN UNFERMENTED WINE PRESERVED BY BOILING AND HEAT.

Norman Kerr, M.D., of London, in an excellent work just published, in reply to Rev. A. M. Wilson, says : “I have, time and again, examined grape-juice hours after, by the interference of man, it has been expressed, and found not a trace of alcohol ; and I have, by repeated experiment, proved that nothing can be easier than the production and preservation of unfermented wine. The preparation of this nutritious and cheering non-alcoholic drink is as speedy, simple and easy as the manufacture of alcoholic liquor is tedious, complex and difficult.

“Grape-juice boiled down to a half, a third, or a fourth of its bulk, does not ferment for a very long period, and then only slightly and on the surface. Three months ago I prepared specimens of these unfermented wines of the ancients, *defrutum*, one-half evaporated (*Plin. N. H.* xiv. 9), and *sapa*, *siræum*, or *hepsema*, two-thirds evaporated (*Plin. ibid.* ; *Ramsay in Smith, Art. Vin.*), and I have just finished using them. The blood of the grape was poured warm into ordinary glass bottles, which were sealed as wine bottles usually are, and it continued unfermented and free from alcohol to the last. And I had the pleasure, not

long since, of enjoying a refreshing draught from a bottle of Eastern wine more than four years old, which I found, on chemical examination, absolutely non-alcoholic."

Rev. Mr. Wilson declared that, "It must have been simply impossible for the ancients to have preserved their juice liquid and unfermented, unless they had boiled it in air-tight flasks, or had expressed it in an atmosphere of hydrogen and carbonic acid, or had subjected it to a steaming process, and preserved it *in vacuo*. But they trode their grapes in an open wine-press, and pressed out the juice in an open vat, in the open air, so that fermentation was inevitable."

In answer to this statement, Dr. Kerr, after referring to the various processes by which wine was preserved free from fermentation by the ancients, and is so preserved at this day, says: "It may be very wrong of me to drink the impossible, but this morning, and every morning for the last three weeks, I have drank of a most pleasing and refreshing liquor, cheering to the heart and nourishing to the body, as thin as any full-bodied Tokay, four years and a half old—the pure juice of the grape boiled. It was imported in casks from the East, and, after undergoing the great heat of a prolonged voyage on the Mediterranean, was poured into Winchester quarts, the corks being sealed as those of whisky-jars generally are. A month ago the liquor, after being carefully examined and found absolutely free from alcohol, was decanted, and though it has been kept in common wine bottles, it has shown no appearance of fermenting; there is no ferment in it to set up fermentation; it has neither, while boiling, dissolved the anti-septic lining of goatskins, nor cracked the glass that encloses it, for it was poured into the bottles while COOL."

"Need I add more? And yet I must. The name of this impossible, aged, unfermented, unintoxicating liquor in one Eastern language at this very hour means WINE!"

After stating the fact that grape-juice does *not* begin to ferment immediately on exposure to the air; and that a period varying from some hours to several days elapses before the process of fermentation and the formation of alcohol begin; notwithstanding Rev. Mr. Wilson's statement to the contrary, Dr. Kerr concludes as follows: "Therefore, it is as clear as the light of the sun at noon, that the existence of unfermented and unintoxicating wine amongst both ancients and moderns, is not a myth, but a fact."

Of the modern unfermented wine he says: "This nineteenth

century non-alcoholic wine (a bottle of which, taken at random out of my wine-cellar, where it has been for four years, was analyzed by Mr. Clifford and myself on March 23, 1878, and found absolutely free from alcohol) I prescribe largely in the treatment of such diseases as fever, consumption, and that most depressing malady, dyspepsia, from one of the Protean forms of which Timothy may have suffered when he received the prescription of probably a like wine from the Apostle Paul."

Dr. Kerr, in his "Unfermented Wine a Fact," says: "Mr. Clifford and I heated a quantity of freshly-expressed juice to 180 degrees Fah., being 32 degrees below point of boiling, 212 degrees Fah., on 14th March, 1878, poured it, unstrained, at once into a new pig-skin, and tied the skin tightly close up to the contents. After this bottle had hung in a mean temperature of 54 degrees Fah. for two months, in an atmosphere impregnated with yeast germs, we carefully examined the juice, and found no traces of alcohol."

So it will be seen that the ancients had not the slightest difficulty in preserving their wine unfermented in their skin bottles, without even heating it up to the boiling point; and if they heated it to the boiling point, they had only to let it cool a little to be able to pour it safely into their skin bottles. We know beyond the possibility of a doubt that some of their most celebrated wines described by ancient writers, and noticed in the preceding pages, which were as thick as honey, so that they had to be scraped from the skin bottles which contained them, were not only preserved but also largely reduced by boiling, and those ancient writers called them wines.

A friend of the writer, a physician, last year put up 4,000 bottles of unfermented wine, without reducing it at all, and this year (1886) he says that he intends to put up 10,000 gallons. The writer has drank of his wine, and there was never a child born into the world which would not prefer it to fermented wine; and every man, of unperverted taste, when comparing it with the finest fermented wine, would call it *best*. And yet our advocates of the "one wine theory" raise their cry in some of our religious periodicals, saying, "there is but one kind of wine, and that is fermented wine." Put their vile stuff to the mouth of an uncontaminated child, and see what it will say.

This very day the writer has received a circular from Austria, advertising unfermented juice of the grape preserved by simply heating it up to 180 degrees, and then bottling, corking and sealing

it. Such wine has been prepared for years in England and in this country quite extensively; and we well know it is being used by many religious societies as a communion wine, and prescribed by many physicians to their patients for their "stomachs' sake" and their "often infirmities," and to "cheer their hearts." And it is well known to many physicians who have carefully tried this wine, that it is immeasurably superior to fermented wine for such purposes. Yet exclaim the advocates of the "one wine theory," there is no true wine but fermented wine. And the man who has acquired an appetite for fermented wine, unquestionably really thinks that he is speaking the truth when he says this, and so does the one who has confirmed himself in the "one wine theory."

We repeat for the benefit of some of our readers who may not have the facilities and skill for simply heating the grape juice up to 180°, and for doing it with sufficient care to be always successful; that they can always succeed by heating the grape-juice until it boils before corking, always corking and sealing it while hot, as they do fruit.

No more care is required for preserving wine by this process than is required to preserve fruits. It is neither necessary to boil the juice away perceptibly, nor to boil it long enough to change its flavor. You can fill your bottles to the brim with the grape-juice, and stand them in a kettle of cold, or moderately warm, water. Let the kettle stand on the fire until the water reaches the boiling point, and retain it at a boiling temperature for a time, as is often done with peaches and other fruit; or you may carefully scald out your bottles, heat your grape-juice to the boiling point, and then fill your bottles full and cork them; first scalding the lower ends of your corks. Press your corks right into the liquid, and crowd them in as far as possible, and seal them with sealing-wax or pitch; and if your corks are tight, vinous fermentation can never ensue. By heating the wine or grape-juice to the boiling point, you have effectually destroyed all the germs of ferment; and without them fermentation cannot take place.

The spores of mould are not destroyed by the temperature of boiling water; consequently, if there is any air left between your cork or cover and the wine, you may sometimes notice upon the surface of your wine a little mould such as is sometimes noticed on canned fruit, or on preserves that have not begun to "work;" but this will not contaminate your wine, and you will not often find it present; and when you do, you have only to remove it and use the wine.

Boiling or heating has in all ages unquestionably been one of the measures most frequently adapted for the preservation of pure wine ; and, in the estimation of the writer, it is one of the best, as it has some advantages over most other methods. An important one is that the germs of ferment in the wine are actually destroyed ; so that if uncorked at seasons of the year when there are few or no germs of ferment in the air, it should keep much longer without fermenting than wine preserved by other methods ; excepting that of sulphurization. As the writer has not experimented with this last method he is not able to speak from experience, though he has confidence in its efficacy when properly applied.

We are told by Swedenborg that grapes in a good sense mean goodness, and in the opposite sense evil. (*Arcana Cœlestia*, 2240, 5117.) To eat sour grapes signifies to appropriate to one's self the falses of evil. (*A. C.*, 556.) Grapes may not only be sour, but also wild, or uncultivated, consequently useless as fruit : when this is the case, as in Isaiah v. 2, they signify, we are told, "evil opposed to the goods of charity." "Grapes of gall and clusters of bitterness" (Deut. xxxii. 32) signify evils from dire falses.—*Apocalypse Revealed*, 438.

But the signification of sweet, cultivated grapes is good : "Grapes and clusters signify works of charity, because they are the fruits of the vine and the vineyard, and by fruits, in the Word, are signified good works."—*A. R.*, 649.

Wine in the Cluster.—"Thus saith Jehovah, as the new wine is found in the cluster ; and He saith, Spoil it not, because a blessing is in it." (Isaiah lxxv. 8.) "The new wine in the cluster denotes truth from good in the natural principle." (*A. C.*, 5117.) Surely no one can pretend that this new wine in the cluster is fermented wine, for alcohol is never found in the clusters in the vineyard. To produce alcohol from grapes, either the grapes or the juice therefrom must be manufactured by man. "Clusters of noble wine" is not fermented wine.

CHAPTER VII.

ANCIENT AND MODERN METHODS OF PRESERVING UNFERMENTED WINE BY KEEPING IT COOL AND SETTLING IT, AND BY THE USE OF SWEET OIL, AND BY SULPHURIZATION.

BELOW the temperature of about 45° fresh grape-juice, if bottled and sealed, will not ferment; and fermentation commences in the gluten, which is a trifle heavier than the rest of the wine; therefore, if the wine is kept below that temperature and fermentation thus prevented for a few months, or even weeks, the gluten will settle to the bottom of the bottle as lees; which, in this case, not having been perverted by leaven, have a good correspondence. This method of preserving wine was well known and frequently practiced by the ancients.

“Cato, the earliest of the so-called ‘rustic’ or agricultural writers, about B. C. 200, describes specially this mode of preparing must, or unfermented wine, thus: ‘If you wish to have must all the year, put the grape-juice in a flask [*amphora*], seal over the cork with pitch, and lower it into the cistern [*piscina*]. After thirty days, take it out; it will be must all the year’ (‘De Re Rustica,’ c. 120). It is worthy of note that the word *mustum* first appears in Latin literature in the age of Cato, about B. C. 200; after which it is often met till Pliny’s day, three centuries later.”

It is thus described by Pliny: “They plunge the casks, immediately after they are filled from the vat, into water, until winter has passed away, and the wine has acquired the habit of being cold.”

“Columella, the rural writer, who lived during the apostolic days, more fully than Cato at an early age, describes (xii. 29) the mode of preparing unintoxicating wine.”

Rev. Dr. G. W. Samson, in his reply to his critics, entitled “Science the Interpreter of History as to Unfermented Wine,” in reply to Dr. Moore as to the teachings of Columella, says:

“There immediately follows (xii. 29) the statement Dr. Moore

does not quote: 'Mustum ut semper dulce, tanquam recens, permaneat, sic facito. Ante prelo vinacea subiciantur, de lacu quam recentissimum addito mustum in amphoram novam, eamque oblinito, et impicato diligenter, ne quidquam aquæ introire possit; tunc in piscinam frigidæ et dulcis aquæ totam amphoram mergito, ita nequa pars extet; deinde post dies xl eximito. Sic usque in annum dulce permanebit.' 'That must may remain always sweet, as when fresh, thus do: before the grape-skins are subjected to the press, put the must, when freshest from the vat, into a new flask, stop it up and pitch it carefully, so that no water can enter; then sink the entire flask in a cistern of cold and sweet water, so that no part be out; then, after forty days, take it out; thus it will remain sweet throughout the year.' Dr. Moore admits that *must* (p. 104) is thus kept *as must* during the year, but objects to its being classified as a *wine*. It is sufficient to call attention to the connection of the following paragraph (xii. 30), as also to the preceding (xii. 28); which, if read in connection with this intervening paragraph, indicate conclusively that Columella, like Cato, ranks preserved musts as a class of wines."

Here lies the great difficulty with the advocates of fermented wine. They assume a false position—that there is no wine but fermented wine—and then ignore everything that conflicts with their "one-wine theory."

"Smith, in his 'Greek and Roman Antiquities,' says: 'The sweet, unfermented juice of the grape was termed *gleukos* by the Greeks and *mustum* by the Romans—the latter word being properly an adjective signifying new or fresh.' 'A portion of the must was used at once, being drunk fresh.' 'When it was desired to preserve a quantity in the sweet state, an amphora was taken and coated with pitch within and without; it was filled with *mustum lixivium*, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, was found to remain unchanged for a year, and hence the name, *aeigleukos*—that is, '*semper mustum*,' always sweet."

"Chas. Anthon, LL.D., in his 'Dictionary of Greek and Roman Antiquities,' gives the same receipt and definitions, and fully sustains the position that these preparations of the unfermented grape-juice were by the ancients known as wine."—*Bible Wines*.

The modern application of this method of keeping wine unfermented and unintoxicating was thus detailed by Philip Miller,

F.R.S., in 1768: "The way to keep wine long in the must is to tun it up immediately from the press, and, before it begins to work, to let down the vessels, closely and firmly stopped, into a well or deep river, there to remain for six or eight weeks, during which time the liquor will be so confirmed in its state of crudity as to retain the same, together with its sweetness, for many months after, without any sensible fermentation."—*The Gardeners' Dict.* (8th ed.), *Art. Wine*.

That the sweet, unfermented juice of grapes, either fresh or preserved by the various processes we are considering, was called wine by the ancients, is beyond question.

"Aristotle says of sweet wine that 'it is a wine *in name*, but not in fact—it *does not intoxicate*.' It had the *name*, therefore, even in his day. Josephus, the Jewish historian, paraphrasing the dream of Pharaoh's butler, who dreamed that he took clusters of grapes, and pressed them into Pharaoh's cup, and gave the cup to Pharaoh, repeatedly calls this grape-juice *wine*. Bishop Lowth, 1778, in his 'Commentary' (Isaiah v. 2), says: 'The fresh juice pressed from the grape' was by Herodotus styled *oinos ampelinos*, that is, wine of the vine."—*Wine of the Word*, by Rev. Dr. Herrick Johnson.

EXPERIMENTS MADE BY THE WRITER.

In October, 1882, following the directions of the above ancient writers, we pressed some Concord grapes and took the sweetest of the juice, or that which ran first without heavy pressure, and strained it through a linen cloth. We then took new pint beer-bottles, having a rubber cork and a wire spring to hold the cork in position, and scalded them out with boiling water. Having filled them with the must to the brim, we turned the cork and pressed down the spring so as to force the cork into the liquid, thus leaving no air, or as little as possible, on the surface of the liquid. Four of these bottles we suspended by strings in a well and beneath the surface of the water; two of them we hung in a press-room, where by the aid of an ice-machine the temperature ranges from 38° to 45° Fahr.—42° being the intended temperature.

Two months after the bottles had been suspended in the well, in company with the late Mr. J. B. Wayne, of Detroit, we drew up one of the bottles from the well. The wine was beautiful, clear and perfectly transparent, with a large amount of light flocculent lees, nearly the color of the wine, resting on the bottom of the

bottle. We removed the cork, and there was not the slightest sign of fermentation. Between us we drank about one-half of the contents of the bottle, and were delighted with it. In the estimation of the writer, no fermented wine ever compared with it in aroma and taste. We returned the cork to the bottle and the latter to the well. At the end of three months and a half from the time the bottles were first placed in the well, the writer took a second bottle, and also the one from which we had drank a few weeks previously, from the well and carried them to his residence in New York, where, in company with Mr. W. J. Parsons, he re-opened the partly emptied bottle. A rapid effervescence ensued, showing that a slow fermentation had been progressing after the admission of air into the half-filled bottle, notwithstanding it had been kept in the cool water in the well. The full bottle, on being uncorked, presented not the slightest trace of fermentation; not a single bubble of gas could be seen ascending through the wine, and there was no pressure on the cork. The lees, as they always are in unfermented wines, were light, flocculent and floated readily in the wine as the bottle was moved; they were composed principally of albumen and other substances which, as they exist in the wine, are but a trifle heavier than the liquid portions. These lees are among the most nutritious and valuable portions of the wine, and may be drank with it. These are the good lees of the Word and the Writings, of which Swedenborg says: "By lees and lees refined are signified truths from that good with felicity thence derived."—*A. E.* 1159.

There is therefore no occasion, except for the sake of transparency, to draw the wine off from the lees, as the latter all come from the grapes and are among the most valuable parts of the wine, and may be drank with it, or allowed to remain in the bottom of the bottle.

Contrary to what the writer supposed at the time he wrote his first work on "The Wine Question," his experiments have shown him that we cannot draw off a portion of a full vessel and thus expose the wine drawn off and that remaining in the vessel to the action of the air, without causing fermentation within a few days. The reader will please bear this in mind. Of the two bottles placed in the cold room, he brought one into his office after it had been in the cold room about two months (in Dec.), intending to take it to his home; but after standing in the warm office for a few hours it burst, simply from the expansion of the liquid; there were no signs of fermentation in it. The reader will remember that he

filled these bottles up to the brim and pressed the rubber cork directly into the fluid with the wire spring, therefore there was no room for the expansion of the liquid when it was placed in a temperature above that of the wine when the bottle was filled. If the wine were bottled while warmed to a higher temperature than any it would be afterwards placed in, the danger of bursting bottles by expansion would be obviated, however tightly the corks might press on the wine, though the bottles might be broken at once by the force of the pressure. He would suggest raising the temperature of the juice to, say, 120° Fahr. before filling the bottles, which would not change or impair the flavor or quality of the wine in the least.

The second bottle in his cold room, corked with a rubber cork and spring, was opened by the writer on the day in which the first bottle burst in his office, and the wine in it showed no sign of fermentation. He poured from the bottle enough of the wine to leave half an inch of space between the cork and liquid, and replaced the cork, leaving the bottle still in the cold room, where it remained for about two months. During this time the only apparent change was that a little speck of mould formed on the top of the liquid.

In the month of February he examined this bottle again; there were no bubbles of gas ascending and none upon the surface of the wine, but on removing the cork very soon bubbles began to ascend to the surface, only a comparatively few of them, nothing approaching the rapid effervescence which ensued when the half-full bottle from the well was uncorked. These experiments show that the cold of the room or of the well, if there has been an admission of air to the wine after it has been once corked and settled, is not sufficient to entirely prevent a slow fermentation. But when there is no air upon the surface of the liquid, the pressure of the cork, with the cool air of the above room, or the cold water in the well, is sufficient to prevent the development of the germs of ferment; for in no instance has the writer seen any bubbles or signs of fermentation on first opening the bottles, or on uncorking them for the first time.

He suspended also several small bottles and one quart bottle in the cold room, simply carefully corked with good corks, which he has removed at various times; and none of the contents on being uncorked, have shown any signs of fermentation. From the quart bottle he filled small bottles and gave to his friends. Whenever the contents of these bottles or any portion of them were preserved

for a few days they commenced fermenting. The reader should understand that wine preserved by the methods described above or the one which follows, when uncorked and exposed to the air, is likely to ferment at any season of the year, for it is quite sure to contain more or less germs of ferment; therefore it should either be used soon after opening, or else scalded upon the slightest appearance of fermentation.

Here we have a process of preserving the pure juice of the grape during the year—yes, for years—by a process so simple that every one who has grapes and a well or spring of cold water, can preserve his own wine precisely as it was preserved by Columella in the days of the Apostles; and that the ancients called it wine is beyond a doubt to every one who is willing to examine the evidence without prejudice.

We take the following from the *Northwestern Christian Advocate*, touching the Wine Question, by A. H. Ames, D.D. :

“We all know the persistence with which the statement is repeated that the Greek word *oinos* means always and only fermented wine. The admission that any other meaning is allowable would materially diminish the force of the arguments which the enemies of prohibition draw from the miracle of Cana. A demand has been made for an example in classical Greek of any exception to the above statement. The challenge may be met and example furnished in the writings of Aristotle, who understood his mother tongue as well probably as our contemporaries. The instances may be found in his ‘Meteorology,’ book iv., chap. 9, section 35; and also in chap. 10. The passage first cited is as follows :

“‘*Oinos d'o men glukus thumiatai, pion gar kai tauta poiei to elaio 'oute gar apo psuchous pegnutai kaietai te. Esti d' onomati 'oinos, ergo d' ouk estin; ou gar 'oinodes 'o Chumos: dio kai ou methus kei. 'O tuchon d' oinos mikran ekei thumiasin, dio aniesi phloga.*’

“This quotation fairly proves these things : 1. That there was a product of grapes which was sweet, which did not have a vinous taste, which did not intoxicate, and which differed from the ordinary wine to be found in the shops. 2. That while Aristotle, writing as a scientific man a scientific treatise, did not think that two products so different in their effects (*en ergo*) should be called by the same name; yet he distinctly and emphatically asserts that the non-intoxicating product was called, in popular usage, ‘wine.’ 3. That the word ‘*Oinos*’ was therefore a generic name under which

could properly be included both the sweet and non-intoxicating, as well as the ordinary species.

“The other passage cited is as follows :

“ ‘Aitios d’oti oudeni eidei legeitai ‘o ‘oinos kai allos allos.’ (The reason for this is that the name of “wine” is not attributed to one species of liquor alone, but one kind has one property ; another another.)

“It appears from all this that the use of the word ‘wine’ in the account of the miracle at Cana does not of itself prove that it was the intoxicating species. Other considerations must determine the probabilities of the case. The same usage, it may be said, prevails in the Latin language.

“In the epigrams of Martial, book i., epigram 19, the words *vinu* and *musta* are used interchangeably just as in Greek *glukus* and ‘*oinos*.’

PRESERVATION OF UNFERMENTED WINE BY SULPHURIZATION.

Dr. Ure states that fermentation may be stopped by the application or admixture of substances containing sulphur ; that the operation consists partly in absorbing oxygen, whereby the elimination of the yeasty particles is prevented. Adams, in his “Roman Antiquities,” on the authority of Pliny and others, says “that the Romans fumigated their wines with the fumes of sulphur ; that they also mixed with the *mustum*, newly pressed juice, yolks of eggs, and other articles containing sulphur.”

Count Dandolo, “On the Art of Preserving the Wines of Italy,” first published at Milan, 1812, says : “The last process in wine-making is sulphurization ; its object is to secure the most long-continued preservation of all wines, even of the very commonest sort.”—*Nott*.

Dr. Norman Kerr, in the work referred to above, says :

“ ‘Not long ago,’ says my lamented friend, Professor James Miller, the eminent surgeon, ‘I made the acquaintance of an extensive wine-grower on the Moselle.’ ‘Have you any unfermented wine-juice of the grape?’ said I. ‘Tons,’ said he. ‘How old?’ ‘Some of it fully ten years.’ And then he went on to explain two modes of preserving it in its pure, natural, unfermented state : one by the boiling process, another by the sulphur cure—both precisely as practiced in olden times (Nephalism, pp. 147, 148).

“The process is exceedingly simple. The must is poured into

barrels or bottles which have been strongly sulphured by the burning of sulphur matches. More matches are burnt from time to time, and the lid, bung, or cork is securely fastened (Thud. and Dupré, p. 396 ; Sutton, pp. 163, 164 ; Redding, 2d ed., p. 42). This must *never ferments* (Muspratt, Chem. II. 1119 ; Redding, p. 42 ; Sutton, pp. 163, 164)."

The writer is told that some of the growers in this country preserve the unfermented wine by this method.

Since writing the above we have conversed with an extensive wine-grower of New Jersey, who assures us that he preserves unfermented wine by this process, and furnishes it to the churches for communion wine, and to hospitals and physicians for medical purposes.

Chemists, as we have shown above, tell us that sulphurization, if fairly applied, will prevent fermentation. We do not think that there are any serious objections to this method, provided it is sufficiently carried out, so as to actually prevent fermentation ; which we are satisfied can be done if suitable care is used. The sulphurous acid gas developed by the burning sulphur, which has a strong, pungent smell, undoubtedly enters into chemical combination, and is most likely precipitated in the lees ; at all events the smell entirely disappears from the wine, and however objectionable the lees may be for use on this account, we do not think that there is any objection to the wine. It is a very ancient method of preserving wine, and it is frequently used at this day to stay the progress of fermentation in fermented wine, as well as to prevent fermentation in unfermented wine.

When the writer stated in his former work that the ancients used and the moderns use sulphurization to prevent fermentation, and thus preserve wine unfermented, the editors of a religious serial accused him of representing that which is "altogether false."

Mr. Alfred Speer, whose salesroom is at 16 Warren street, New York, who is a producer of native wines, and has large vineyards near Passaic, N. J., manufactures quite extensively unfermented wine from Oporto grapes, and supplies it to many religious societies for communion purposes. He informs the writer that he preserves it by sulphurization, a process which the above editors represent is only used to check fermentation in fermented wine after fermentation has progressed as far as is desirable. The reader can readily see that to object to wine preserved from fermentation by sulphurization, and yet drink a fermented wine which has had the same

treatment, is to strain at a gnat and swallow a camel. The writer is assured by Mr. Speer that he uses nothing but sulphurization to preserve his wine unfermented.

The writer obtained from Mr. Speer a bottle of his unfermented wine in February, 1883, and found it a very pleasant and nutritious wine, without the slightest smell or taste of sulphur. Mr. W. J. Parsons and the writer put a portion of this wine into a retort, and distilled and condensed about one-third of the contents of the retort. The distillate had neither the smell nor taste of alcohol, nor did chemical tests indicate any trace of alcohol.

We are satisfied that great care is required to prevent some degree of fermentation by sulphurization.

FILTERING WINE TO PREVENT FERMENTATION.

The ancients were in the habit of repeatedly filtering their wines to prevent fermentation. As we have already stated, fermentation commences in the gluten, or albuminous matter, which is a thick, jelly-like substance, or the bread portion of the wine, which does not so readily pass through fine substances like felt, wool, or linen bags, or whatever material was used by the ancients in making their filters, as the more fluid portions of the wine; consequently, by repeatedly filtering, and thus separating the gluten, they prevented fermentation in the wine which passed the filter.

Plutarch, born A. D. 60, in his 'Symposiæ,' refers to the way of preventing the fermentation of wine by filtering, as explained by Dr. Ure. Plutarch says: 'Wine is rendered old, or *feble in strength*, when it is frequently filtered; this percolation makes it more pleasant to the palate; the *strength* of the wine is thus *taken away* without any injury to its pleasing flavor. The *strength* (or *spirit*) being thus *withdrawn* (or *excluded*), the wine *neither inflames the head nor infests the mind and the passions*, but is much more pleasant to drink. Doubtless, defecation takes away the (*spirit*, or) *potency* that torments the head of the drinker; and, this being removed, the wine is reduced to a state both *mild, salubrious* and *wholesome*.' Here is a writer on conviviality—one who associated with drinkers—who asserts that these unintoxicating wines were most esteemed.

The 'Delphin Notes to Horace,' lib. 1, ode 2, make reference to the same mode of preventing fermentation. 'Be careful to prepare for yourself wine percolated and defecated *by the filter*, and thus rendered sweet, and more in accordance with nature,

and a female taste. Females, as we have seen, were not allowed to drink intoxicating wine. It was this kind of wine which Theophrastes so appropriately called '*moral wine.*' The mischief wrought by fermented wine ought, long since, to have earned for it the title of '*immoral wine.*'

"Cato, and other ancient writers, give similar testimony. The fact that these receipts were furnished to the public is very good evidence, of itself, that such wine was in use.

"The numerous authorities already cited to show that unfermented grape-juice is wine, also prove that unfermented wine existed.

"Here, then, in spite of assertions to the contrary, is the *thing* which we call unfermented wine. No quibble about the use of terms can avail, for here is the *thing*, by whatever name it is called. The name of it may have been different in different ages; for, as we have seen, Pliny says, that intoxicating wine, *vinum*, was once called *temetum*; and in the East now, *krasion* has displaced the classical *oinos*."—*Communion Wine*, by Rev. William M. Thayer.

Pliny says: "The most useful wine has all its force or strength broken by the filter." Repeatedly Pliny as well as Varro speaks of this filtered wine as being a very sweet wine, highly esteemed, and conceded to the ladies because it could not intoxicate (lib. xiv., chap. 3). And Plutarch, born A. D. 60, tells us that such wine neither inflames the brain nor infests the mind and the passions, and is much more pleasant to drink.

The ancients, it will be seen, dreaded the effects which might be developed in their children if the women also were allowed to drink fermented wine. They evidently felt that there was danger enough of their children inheriting a tendency to drink from the fathers; but when the mothers also drank, not only a tendency might be inherited, but an actual appetite might also be acquired by nursing at the breast of a drinking mother.

The only experiment made by the writer in preserving wine by filtration, was to filter some grape-juice through four thicknesses of linen cloth; but it did not wholly prevent fermentation. To be successful it must evidently remove from the juice the substance in which fermentation commences.

PRESERVATION OF UNFERMENTED WINE BY THE USE OF SWEET OIL.

If the fresh juice of the grape, that which results from only a moderate amount of pressure, is strained through a linen strainer

once or more ; or until all fragments of the pulp are removed and the wine is perfectly clear, and it is then put into a clean bottle until it reaches the neck of the bottle, and a stratum of fresh sweet oil is poured upon its surface until it reaches the depth of half an inch or an inch, and then the bottle is corked and allowed to stand in a cool cellar, the wine will not ferment, but will keep fresh, as has been found by recent experiments ; thus confirming the efficacy of one of the methods of the ancients, as represented by the engravings on page 164.

"The three cuts," says the Rev. Dr. Samson, "present three distinct processes in the most ancient modes of preparing unfermented wines, alluded to on pages 46, 54-57, and described on pages 310-313 (of his work on the 'Divine Law as to Wines'). They are copied from sculptures in relief, richly painted, found on the walls of tombs at Beni Hassan, in Upper Egypt. They are found in the volumes of Sir Gardner Wilkinson, and were carefully studied by the writer in February, 1848. The tombs have at their entrance, the cartouche of Osirtasen I., the Pharaoh of Joseph's day." The following is Dr. Samson's interpretation of the plate under consideration :

"But another stage of backward transit brings us to the 'protropos' of the Greeks ; or the oozing juice of the clusters on the vine caught in pans as it dripped before the harvest. Thence, again, we find ourselves in Egypt ; especially in the vintage-scenes pictured on the tomb-walls of Beni Hassan in Upper Egypt, sculptured and painted in the days of Joseph. We scan the two presses, and the method of separating and storing the sugary juice without the fermenting pulp. The more carefully prepared is that from the small twist-press. A sack, about three feet long, is fastened by a ring at one end to a stout post ; a rope at the other end passes through a hole in another post ; a strong staff, about four feet long, is turned by three men ; while a fourth attends to a large pan into which the juice squeezed from the sack is falling in drops. The larger press is an immense vat in which ten or twelve youths are treading the grapes with their feet. From two orifices, one near the top and the other near the bottom, flow streams of juice. The upper stream, evidently furnished with an inside strainer, as Wilkinson intimates (*Anct. Egypt.*, c. v.), flows into a small tub, whence an attendant dips the fresh and strained must, with a large-nosed scoop, into jars ; over which, when filled, another attendant pours from a smaller scoop, what we may now regard fresh oil : while other attendants set away these jars, with

FIG. 1.

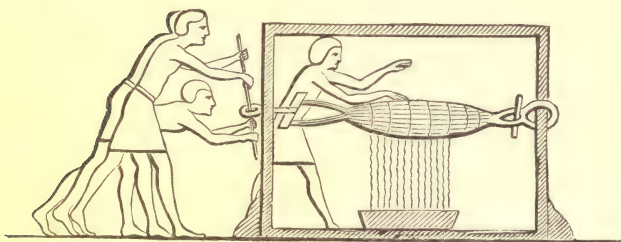


FIG. 2.

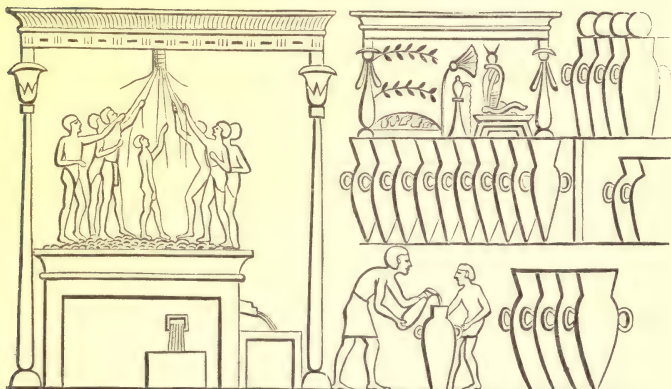


FIG. 3.



or without covers, in the store-house. It is not to be wondered at that minds, having thus before them the connected facts, see in this an explanation of the butler's dream, interpreted by Joseph (Gen. xl. 11), and of the Hebrew 'tirosh,' familiar to Isaac (Gen. xxvii. 28, 37).—"Science the Interpreter of History as to Unfermented Wine.

"To this custom of preserving must and other fruit products by oil, Pliny and Columella allude; Columella saying (xii. 19) that 'before the must is poured into the jars (vasa),' they should be 'saturated with good oil.'"

"Virgil describes the presses, with strainers, which furnished the pure juice without ferment; as he in youth worked at them. First, there were the foot-vats; in which 'the vintage foamed on the full brims,' as he with his comrades 'tinged the naked ankles with new must' (Geor. II. 6, 8). Second, there was the twist or torcular press; with its cloth-sacks (cola), its twisting staves (prela): from which, in 'great drops' (gutta), gathered and flowing 'as streams' (undae), the bottles to preserve it were filled (Geor. II. 240-245). So completely did the straining process of the twist press prevail, that it gave the specific name 'torculum,' or 'torcular,' among the 'Rustic' writers, to wine-presses in general; as the student of Cato, Varro, Columella and Pliny, whose observations covered three centuries, will note. More than this: Jerome, with incomparable facilities for a correct judgment, finds this method of straining the unfermenting juice from the fermenting pulp, a controlling idea, from Moses to his own day; as his universal use of the neuter-plural adjective 'torculara,' or twist-press apparatus indicates."—*Divine Law as to Wines.*

Nor did Dr. Samson rest satisfied with the above sources of information; but he has by experiment shown that must can be preserved free from fermentation for more than a year by the very process which he believes to be illustrated by the plate which the writer has copied from his book. He tells us that in October, 1879, he filled a vial with the juice of Catawba grapes, from which the pulp had been carefully strained. This he covered with a film of olive oil, and set away in a closet. On the 31st of June, 1881, one year and four months from the time of the preparation, the bottle was placed in the hands of a chemist, recommended by Dr. C. F. Chandler and by Prof. C. F. Joy, of the School of Mines. The chemist, Dr. C. S. Allen, Ph.B., certified that, after a careful examination, he could detect no alcohol in the juice covered with oil.

In October, 1881, the writer pressed the juice from Concord grapes and strained it carefully. He filled a bottle up to the neck with this juice and poured olive oil upon the surface to the depth of nearly half an inch; then he simply twisted in with his fingers a good cork which came within about half an inch of the oil, and stood the bottle on his dining-room mantel, at a temperature favorable for fermentation. The bottle remained in this place until spring. Although he frequently examined it, he saw no signs of fermentation; until, after removing the cork several times to smell of it, he began to notice a few bubbles of gas coming from lees at the bottom up to the surface through the oil when the cork was out. This action ceased when the cork was returned. In one instance he found the cork pressed out, and it may have been out some hours. But there was at no time anything like active fermentation, such as occurred in other bottles treated differently. At the end of thirteen months the writer, assisted by Mr. W. J. Parsons, drew with a siphon a portion of the wine into a retort, and distilled about one-third of the quantity put into the retort. In the distillate they could detect no alcohol either by the smell or taste; yet on testing it chemically they detected a trace of alcohol. There was no perceptible amount of yeast in the bottom of the bottle, as in bottles where active fermentation had taken place, but the lees were light and flocculent like those in unfermented wine.

In October, 1882, the writer mashed and pressed enough Catawba grapes to obtain juice sufficient to fill two pint bottles and two smaller ones. He strained the juice through four thicknesses of linen toweling, and filled four bottles, first scalding and oiling the inside of the bottles. He then poured olive oil upon the surface of the wine in all the bottles to the depth of about half an inch. Three of the bottles he left open exposed to the air, but into one of the pint bottles he pressed and twisted with his thumb and fingers a good cork. The bottles were all allowed to stand in a temperature favorable for fermentation. In a few days all the bottles left uncorked commenced fermenting. The fermentation progressed rapidly, with a free discharge of carbonic acid gas through the wine and oil, from the lees at the bottom of the bottle. The gas frequently buoyed up portions of albuminous matter to the under surface of the oil, where the gas would separate from them, and they would fall again to the bottom of the bottle. This process continued until the lees, from being nearly the color of the wine and light and flocculent, became white and dense, as in the

bottles exposed to the air without oil. At the end of two months Mr. Parsons and the writer distilled portions of the wine from those bottles and obtained alcohol. The distillate was also decidedly acid.

The sample of wine which had been carefully corked was allowed to stand for two months in the same atmosphere with the bottles which fermented, but without the slightest sign of fermentation; the lees remaining light, flocculent and unchanged; and, although frequently examined, not a bubble of gas was ever seen to ascend. The wine was beautiful and clear, being perfectly transparent; and, as it had stood for two months after the time of harvest without any signs of fermentation, the writer is not able to see any reason why it might not have stood two years, if it had been left quietly on the shelf. But he rolled the bottle in a paper and carried it from the banks of the Hudson, in New Jersey, to his residence in New York, and stood it in his library. In the transit it was so shaken up that the lees were diffused through the wine, which thereby lost its clearness. In two or three days bubbles of gas were seen ascending through the liquid; and these increased in quantity, until at length the cork was forced out, and the wine fermented rapidly. We think the experiments described above, together with the one described by Dr. Samson in his work, show clearly that, with suitable care, wine can be preserved unfermented by the above method. Please remember, in trying this experiment, to filter the must carefully; scald out your bottles, cork them carefully, and let them stand quietly in a cool place.

We would suggest to those who may desire to repeat this experiment of preserving wine by the above method, that the ancients oiled their earthen vessels inside before filling them; and it would be well to follow their example. The ancients carefully filtered their must before putting it into their vessels; and, after filling the latter, they either tied over them pieces of skin, or corked them and sealed the cork with pitch. Thus protected, the vessels were set away in a cellar, or in as cool a place as practicable, as has been customary in all ages. It is, as we have seen above, absolutely essential that the bottles should be carefully corked, so as to exclude the atmosphere; and then the small quantity of air between the coating of oil and the lower end of the cork seems to be harmless.

If the juice of the grape is heated either up to the temperature of 180° or 200° , or up to the boiling point, the germs of ferment in

it are destroyed; then, if it is put into a bottle or jar, and covered with sweet oil while hot, fermentation is impossible. The writer has a bottle of wine thus preserved for over three years, which has never shown the slightest sign of fermentation; although the cork has been frequently removed. But a friend who has experimented with this method assures the writer that the wine is likely to taste of the oil when preserved by heating and covering with oil.

The writer has been thus particular in the preceding pages in describing his experiments in preserving unfermented wine according to the directions of the ancients, and the results of his experiments, for the purpose of showing how easy it is to preserve the wine free from fermentation; and of encouraging all who have or can get grapes, to carefully preserve their wine and not let it spoil by fermenting.

There were various other methods employed among the ancients for preserving wine from fermentation, such as mixing it with sea-water, spices, etc.; but it is unnecessary to refer to them further, as we have already noticed those most frequently used, and those least objectionable.

Can the reader imagine it possible that such men as Pliny, Columella, Varro, Cato, Virgil, Plutarch, Horace and Aristotle were penning falsehoods in the interest of teetotalers of this day; when, writing more than eighteen hundred years ago, they either speak of wines which would not intoxicate, or describe methods of preserving grape-juice, or wine, by which (as has been proved by recent practice and experiments) fermentation is effectually prevented? How can Christian men ignore such testimony? and how can they ignore the fact that unfermented wines are to-day manufactured by some of the very processes described by the ancients, and sold as health-giving fluids, and used as sacramental wines quite extensively?

“Faith Latimer,” in the *Sunday School Times*, says: “All benevolent Christians, anxious to lessen the crime and misery of the nation, unless blinded by capital invested in the production or sale of liquor, or expecting profit directly or indirectly, must see that the most powerful lever to uplift humanity is to withhold all support or encouragement from that traffic. If every Protestant Church in America would at once cease its purchases of imported or fermented wine for sacramental use, it would be the strongest blow which could be given against the wine-trade, and a giant stroke of approval in the cause of Christian temperance.”

CHAPTER VIII.

TWO KINDS OF WINE RECOGNIZED IN THE BIBLE, IN BOTH ITS SPIRITUAL AND NATURAL SENSES—WINE IN THE HEBREW, GREEK, LATIN AND ENGLISH LANGUAGES.

THAT there are two kinds of wine spoken of in the letter of the Bible and in the writings of the Church, the one always good and the other always evil and pernicious, will be evident to every reader who, without preconceived opinions, carefully reads his Bible and the Writings of Swedenborg. It is now, as we have shown in previous chapters, perfectly clear that, during all the various periods when the Sacred Scriptures were written, the ancients were in the habit of preparing two kinds of wine, both of which were called wine; one kind fermented and intoxicating, and the other unfermented and consequently unintoxicating; the latter of which was not only harmless, but a healthy and nutritious drink, and abundantly capable of making glad the unperverted heart of man. They also prepared a great variety of unfermented or unintoxicating wines; and by a great variety of methods which are carefully described by ancient writers, to three or four of which we alluded in the chapters on two kinds of wine. And, further, it is now evident that their best and most celebrated old wines were generally, if not always, unfermented wines. They had no distilled spirits to add to their wines to preserve them, as we have at this day; consequently, even if they had a desire to preserve their fermented wine, they would have found it difficult, with their imperfect vessels and casks, to have done so; for fermented wine, if not most carefully excluded from the air, so readily passes into vinegar, especially in warm climates; whereas they had no difficulty in preparing unfermented wine so that it would keep for years, and even for centuries; as we have seen from the testimony of ancient authors and from our own experiments.

Now, kind reader, stop a moment and reflect. Here is a view of the wine question, abundantly sustained by the testimony of disinterested ancient authors, and of the most distinguished writers of the early Christian Church, and of as distinguished

scholars of this day as are to be found who have critically examined this question, which reconciles all *apparent* contradictions to be found in the Bible ; and we ask, in view of the terrible evils you see around you, is it not worthy of your most serious and prayerful consideration ? It is evident that there is no evil of external life so fearful in its consequences upon our race, as the drinking of intoxicating wines, beer, and distilled liquors. Consider the unnatural and depraved excitement, the diseases and drunkenness which arise therefrom as naturally as a stream flows from its fountain. Is it not a duty which we owe to the Lord, our fellow-man and ourselves, to examine this subject most carefully ?

If there are two kinds of spiritual wine recognized in the Word of the Lord, and in the writings of the Church, we have a right to look for two kinds of natural wine ; for the philosophy of the New Christianity teaches us that the spiritual is ever in the effort to ultimate itself in the natural. Then to the law and testimony :

“Wine and blood of grapes.” (Gen. xlix. 11.) “Wine here,” says Swedenborg, “denotes what is spiritual from a celestial origin,” or “essential faith.” (*A. C.* 1071.) “Wine in the Holy Supper signifies the divine truth of the Lord’s divine wisdom.” (*U. T.* 711.) There is no difficulty in bringing a large number of quotations, both from the Word and the Writings of Swedenborg, to show that good pure wine has a good signification. This is admitted by all, therefore further illustrations at present are unnecessary, as there is no controversy on this point. But here, one class of writers and teachers assume that there is but one kind of wine spoken of in the Word ; and that is fermented wine, which they claim has a good correspondence ; and that it is never evil, or a poison in itself ; but that it may become injurious, if excessively used, like any other healthy article of drink. But another class of teachers and writers, and among them the present writer, claim that there are two kinds of wine : one unleavened, good and harmless, always having a good signification ; the other leavened, poisonous and destructive, always having an evil signification when mentioned in the Word of the Lord.

We shall find that the latter view is abundantly sustained by the Writings of Swedenborg. He says : “Whereas several expressions in the Word have also a contrary sense, so also has wine ; in which sense it signifies the false principle derived from evil.” (*Arcana Cœlestia*, 6377.) And, in strict harmony with this, he says : “The wine of fornication spoken of by Saint John the Revelator, signifies

the adulterated truths of faith, whereof drunkenness is predicated." (A. C. 1072.) Again, "By the wine of the fury and the wrath of God (Rev. xix.) are signified the goods and truths of the Church, which are from the Word, profaned and adulterated, and therefore the evils and falses of the Church." But, say the advocates of fermented wine, this refers to spiritual wine and not to natural wine. Grant it; but have we no evidence that there is a corresponding material wine, which is an outbirth from such spiritual wine; and which therefore necessarily produces similar effects on the body and mind of man, when he drinks it, that the above-named spiritual wine does upon his spirit when he adulterates the truths of faith and appropriates such adulterated truths to his life? Can we, as rational beings, infer that there is no difference between the good wine of which we are told to "drink abundantly,"—"wine which," we are told in Judges ix. 13, "cheereth God and man," and of which our Lord said at the Last Supper, "drink ye all of it,"—and the wine, which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps?"—the wine of which we are told in Jeremiah li. 7, "the nations have drank," "therefore the nations are mad," or the wine of which we are told in Prov. xx. 1, that it "is a mocker, and that it biteth like a serpent and stingeth like an adder?" As the Proverbs have not a spiritual sense, the advocates for fermented wine cannot claim that this refers to spiritual wine; and we think they will agree with the writer that the author of Proverbs did not here refer to unfermented wine; but we fancy that every one cannot but see that he did refer to fermented wine; for we can see that, although the language is figurative, yet as such it most accurately describes the effects of fermented wine on the mind and body of man.

But Swedenborg does not leave us in doubt as to there being two kinds of wine, one good and the other bad; for he says: "Falses from evil may be compared to wine and strong drinks which induce drunkenness." (*Apocalypse Explained*, 1035.) It is not the use or abuse, but the article itself which is compared to falses from evil. It is its inherent quality, clearly described by its effects on the human body and mind. "By wine," says Swedenborg, "is signified truth from heaven, and in the opposite sense the false from hell." (A. E. 1046.) Good wine is always a good use; it may be abused; but abuse, Swedenborg tells us, does not take away use, excepting in those who abuse it; therefore, the wine itself, which signifies truth from heaven when unpolluted,

can never signify "the false from hell;" but the abuse of it possibly may. We repeat, it is of the wine he speaks in the above language, and not of its abuse. That it is not good wine which signifies the false from hell, but such wine as has been perverted and polluted by ferment which we are told signifies "the false of evil" (*Divine Providence*, 284) will be clearly seen by the above quotation and others we have already made, and shall hereafter make from the writings of Swedenborg. Again, Swedenborg says:

"The same shall drink of the wine of the anger of God, mixed pure in the cup of his wrath.' That hereby is signified appropriation of the false and evil thence derived, conjoined with falsified truths from the literal sense of the Word, appears from the signification of drinking, as denoting to imbue and appropriate to themselves; and from the signification of wine, as denoting truth from good, and in the opposite sense the false from evil. * * * In this case, therefore, by drinking the wine of the anger of God, is signified the imbuing and appropriation of the false and evil thence derived * * * and from the signification of being mixed pure, as denoting to be conjoined with falsified truths. * * * From these considerations it is evident that, by wine mixed pure in the cup of the anger of God, is signified conjunction with falsified truths of the literal sense of the Word. * * * The reason why being mixed pure signifies to be conjoined with falsified truths of the Word is, because by pure [wine] is meant wine which is inebriating; and thence inebriation, consequently, in the spiritual sense, delirium in truths by falses, for delirium in truth by falses is spiritual inebriation." (*A. E.* 887.) There is no known substance on earth which will, with so much certainty and so uniformly, cause natural delirium as fermented wine and other liquids which contain alcohol, that "prince of poisons." How clearly, from its effects alone on man when he uses it, we may know that it corresponds to "falses from evil;" and the delirium which it causes, to the "delirium in truths by falses!" We repeat, there is no healthy food on earth which, like alcoholic wine, and other fluids containing alcohol, causes delirium when freely used; alcohol always does this; healthy food never. This fact alone, it would seem, ought to convince any intelligent Christian that it has its origin from hell, and not from the Lord. What can be clearer than this? Owing, doubtless, to the fact that a very different meaning is attached to the word pure wine at this day, from the original meaning of the word as it was used in the passage under consideration, and apparently, lest his readers should therefore mistake

the present meaning for the original meaning, Swedenborg goes on to explain in the following language : " The word also by which pure wine [*merum*] is expressed in the original tongue, is derived from a word which signifies to be inebriated ; inasmuch as this is signified by pure wine [*merum*], and they who falsify the Word are spiritually inebriated, that is, are delirious as to truths, therefore in the two passages where pure wine [*merum*] is mentioned in the Word, the subject treated of is concerning the falsification of truth, as in the prophecies of Isaiah and Hosea. ' How hath the faithful city become a harlot : full of judgment, justice lodgeth in her, but now homicides ; thy silver hath become dross, thy pure wine [*merum*] mixed with water ' (Isaiah i. 21-22). * * * The pure wine [*merum*] mixed with water, signifies truth made vile and destroyed by the falsification thereof."—*A. E.* 887.

We know that fermented wine and other intoxicating drinks cause delirium and insanity, and that of the most fearful character ; and we know that healthy fluids have never this specific effect, as we have already said ; and we know also that spiritual truth when unperverted never causes spiritual delirium ; how, then, is it possible for a natural fluid, which legitimately corresponds to spiritual truth, to ever cause natural delirium, and that of a specific character like that from alcohol, characteristic of the article used ? Our friends who advocate the use of intoxicating wines and whisky seem to forget the philosophy of the Church and the science of correspondences, which are so clearly and beautifully taught in the writings of Swedenborg. They seem to forget that : " The real case is, that in even the minutest things in nature and in her three kingdoms, the intrinsic agent is from the spiritual world ; and unless such an active principle from that world was therein, nothing at all in the natural world could act as cause, and effect [something] ; consequently nothing could be produced." (*A. C.* 5173.) It is, therefore, perfectly clear that no article of food or drink which has not an active spiritual principle from hell, the home of insane and delirious spirits, can ever cause delirium, as does alcohol.

" As to what respects the insanity which is signified by inebriation and by drunkenness in the Word, it is *not* from falses, but from *truths falsified*."—*A. E.* 1035.

" Spiritual truths must be *perverted* and *destroyed*, or else they have no inebriating power. But a perverted and destroyed truth is a truth no longer ; a falsified truth is a truth made false ; and what is made false ceases to be true. Hence it is plain from this

passage that spiritual *truth* never intoxicates; for that which intoxicates ceases to be *truth*, and no longer deserves the name.”
—*H. S. Sutton.*

That which is true of spiritual truths, is also equally true of the natural wine which corresponds to such truths; it can never intoxicate until it has been perverted and destroyed by leaven, which signifies “evil and the false which should not be mixed with things good and true.” If it is not right to imbibe “the false which gives birth to evil” temperately, how can it be right to use temperately the wine which intoxicates physically as the false does spiritually? No correspondence or comparison can be clearer or more distinct than the above.

When men engrossed by the love of spiritual dominion, and the love of self, money, and sensual gratifications, searched the Word of the Lord, and therefrom framed doctrines which were in harmony with their perverted affections, such false doctrines were not falses from ignorance, but they were falses from evil; and all the delights of such men flowed from their evils and the falses thence derived. It was therefore utterly impossible that pure, unfermented wine, which simply gratified the orderly wants of the body, giving true delight, health, and strength thereto, should satisfy men thus perverted. That which corresponds to good and truth must be destroyed, and the sugar which corresponds to spiritual delights must be perverted into alcohol, by leaven and human manipulation, before the wine could correspond to their spiritual state; and then it becomes strictly appropriate.

But in the doctrines of the New Christianity, the Lord again calls on all men to repent, and to put away their false doctrines from their understandings, and evils from their lives, by a constant effort to keep the Divine Commandments—not in their own strength, but in the strength which the Lord ever gives to those who ask of Him in their daily lives—not in words only, but also in deeds. What place has fermented wine—having its origin from hell, and corresponding clearly to falses from evils as we have seen—in the true Church of the Lord? It being the natural emblem of the false, which is infernal, can men of this New Age who are striving to live the life of the Church, deliberately, and from choice, use such a perverted fluid as a beverage, and not thereby be injured both physically and spiritually? And, above all, can they deliberately partake of the drunkard’s cup in the most Holy Ordinance of the Church, without endangering their highest spiritual welfare? Fermented wine is a mocker.

WINE IN THE HEBREW, GREEK, LATIN AND ENGLISH LANGUAGES.

The first grand assumption of the advocates of the one wine theory, and the one upon which all of their arguments rest, is that the English word *wine*, when used without any qualification or qualifying word, always means fermented grape-juice—fermented wine; and that the corresponding words, in Latin (*vinum*), Greek (*oinos*), and Hebrew (*yayin*), always mean, when thus used in any of these languages, fermented, and never unfermented grape-juice: and that Swedenborg always has reference to fermented grape-juice whenever he uses the Latin word for wine—*vinum*.

Now, if it can be shown, even in one of these languages, that this representation is not true, the force of their argument will be broken; but when we have made it clear to the reader, as we propose to do, by numerous examples from the Bible, the writings of the Church, and from ancient and modern writers, that their assumption is contrary to the facts in every one of these languages, then the reader will be able to judge how much assumption and how little of careful, critical scholarship the advocates for the use of intoxicating wine as a beverage and as a communion wine, have brought to the discussion of this question.

Now, we have only to take our Bibles and the works of Swedenborg, and read their pages in these different languages, to see their tower, erected with so much assurance, crumble into ruins beyond the possibility of reconstruction. First, as to the English word, *wine*. The Bible, which is older than any of our present dictionaries upon which our opponents rely, has been translated from the Hebrew and Greek languages. The word which it is claimed always denotes fermented wine in the Hebrew language, is *yayin*. Now the question arises at once, is *yayin* the only word in the Hebrew of the Old Testament which is translated by the English word *wine*, and by the Greek word *oinos*, and the Latin word *vinum*? (The reader will please remember that, in this discussion, we have to do with the Bible as well as with Webster and Worcester, although both, as we have seen, agree with us that unfermented grape-juice is wine.) If it is not, and if it can be proven that there are other Hebrew words, which clearly do not always mean fermented wine in the Hebrew language, and yet which are translated into our language by the word wine, and

into Greek and Latin by *oinos* and *vinum*, what becomes of the assumptions and arguments of the advocates of the one wine theory? Let us see. "With corn and wine (*tirosh*, pronounced teerosh) have I sustained him" (Gen. xxvii. 37). "God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine (*tirosh*)" (Gen. xxvii. 28). "Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine (*tirosh*), and for oil, and for the young of the flock and of the herd" (Jeremiah xxxi. 12). "And the earth shall hear the corn, and the wine (*tirosh*), and the oil" (Hosea ii. 22). Swedenborg translates *tirosh* into the Latin by *mustum*; whereas in our English version of the Bible, it is translated *wine* in the above passages, and in many others. How mistaken, in the estimation of our opponents, the translators of the English Bible, and even the translators of some of Swedenborg's writings, must have been, to translate the Hebrew word *tirosh* (Latin, *mustum*; English, *must*), by the English word *wine*, when they say *wine* always means fermented wine. Just read the following from the A. S. P. & P. Society's edition of the *Apocalypse Revealed*. "In presses wine (*mustum*) is expressed from clusters of grapes, and oil from olives; and from the wine (*mustum*—Swedenborg's Latin) and oil which are expressed, is perceived the quality of the grapes and olives" (A. R. 651). In the above quotations from the Word and the Writings, and in a large number of others which we shall produce in this work, we have the translators of the Bible and of the Writings, translating *mustum* by *wine*; *must* as it exists in the grape, and as it is trodden from the grape in the press, and as it flows from the press, translated into English by our word *wine*. Why do not the advocates of the one wine theory send these translators a copy of Webster's and Worcester's dictionaries?

But the above is not the worst the advocates for fermented wine will have to encounter; for Swedenborg himself, over a century ago, and many of the most distinguished scholars of this day, as we shall show the reader, distinctly recognize the juice of the grape as it is squeezed from the cluster, as it is trodden from the grapes, and as it flows from the press, as wine (*vinum*); and yet it is claimed that wine in English, and *vinum* in Latin, always mean fermented grape-juice. Now, there is a great lack of knowledge somewhere; that is certain; and we trust the reader will be able to judge where it lies before he gets through with his examination of this question.

It is sometimes well to go back of the dictionaries ; and by so doing it has become manifest to some of our best scholars that the Hebrew word *tirosh* does not always mean a fluid or the expressed juice of grapes, either fermented or unfermented ; but that, as used in the Hebrew Scriptures, it often means the grapes themselves.

Professor Tayler Lewis, in a letter to Dr. F. R. Lees, of England, says : “ I regard Gesenius’ derivation of *tirosh*, from *yarash*, ‘to possess,’ because ‘it *possesses* the brain of the one who drinks,’ and must therefore be intoxicating, as one of the most absurd etymologies ever offered. Had it come originally from some English or American scholar, instead of our ‘learned German,’ it would have been *hooted* as utterly unworthy of notice. Still more : Gesenius himself, in Isaiah xxiv. 7, gives to ‘*tirosh*’ the sense of ‘clusters,’ thus denying his own etymology, ‘to inebriate.’”—*Thayer*.

[Corn and wine] “The ‘dew of heaven’ included all kinds of moisture necessary to the ‘fatness of the earth’ ; and this ‘fatness’ is partially defined by the concluding clause, ‘and (or even) plenty of corn and wine.’ The Hebrew is *dahgan ve-tirosh*—not *corn* made up into bread, not *vine-fruit* made into wine—but the actual growth of the field.”—*Bible Commentary*.

“That thou mayest gather in thy corn, thy wine (*tirosh*), and thine oil” (Deut. xi. 14). . . . “By the corn, wine (*mustum*), and oil, which they should gather, are signified every good and truth of the external and internal man” (A. E. 376). Can any kind of corn, wine, and oil signify anything more to man than every good and truth of the external and internal man ?

“The word *tirosh* occurs thirty-eight times in the Hebrew Bible. It is connected with corn and the fruit of the olive and the orchard nineteen times ; with corn alone, seven times ; with the vine, three times ; and is otherwise named five times ; in all thirty-eight times. It is translated in the Authorized Version twenty-six times by wine, eleven times by new wine (Neb. x. 39, xiii. 5, 12 ; Prov. iii. 10 ; Isa. xxiv. 7, lxx. 8 ; Hos. iv. 11, ix. 2 ; Joel, i. 10 ; Hag. i. 11 ; Zach. ix. 17) ; and once (Micah vi. 15), by ‘sweet wine,’ where the margin has new wine.”

It is translated into Greek, in the Septuagint, by distinguished Hebrew scholars, about three centuries before the Christian era, as follows :—“The Lxx. renders *tirosh* in every case but twice by *oinos*, the generic name for *yayin* ; the exceptions being Isa. lxx. 8, where *rhox*, ‘grape-stone,’ is given, and Hos. iv. 11, where the rendering is *methusma*, ‘strong drink.’ Aquila’s version in Deut.

vii. 13 has *oporismon*, 'autumnal fruit,' and in Isa. xxiv. 7, *parorismos*, 'fruit out of season;' but very possibly *paror* is a transcriber's error for *apor*, the reading in Deut. vii. 13."

It is translated into Latin—"The Vulgate, though as a rule translating *tirosh* by *vinum*, 'wine,' has some exceptions:—Deut. vii. 13, *vindemia*, 'vintage-fruit;' Neh. x. 37, *vindemia*; Isa. xxiv. 7, *vindemia*; Isa. lxv. 8, *granum*, 'a grain,'—young grape: Hos. iv. 11, *ebrietas*, 'drunkenness.'"—*Bible Commentary*.

So it will be seen that there are two Hebrew words at least, *yayin* and *tirosh*, which are translated into the English Bible by the word wine; one of which (*yayin*), as we shall see, is a strictly generic name, and may represent either fermented or unfermented wine, and the other (*tirosh*) rarely means, but occasionally may, fermenting wine; perhaps in not more than one or two instances in the whole Bible.

In addition to the words *yayin* and *tirosh*, there are several other words in the Hebrew Bible which are translated into English by our word "wine;" and it is reasonably certain that all these words do not always mean fermented wine. A more accurate knowledge of their Hebrew, Greek, Latin and English Bibles even, would have saved the advocates of the one wine theory from making such assumptions, and from using arguments, as they do, so entirely unsustained by the facts in the case.

We will turn now to the Greek New Testament. Here we find but two words used for the juice of the grape; *oinos*, which is like *yayin* in Hebrew, a generic term covering all kinds of wine; and *gleukos*, translated sweet wine, which occurs but once. We have seen above that both *yayin* and *tirosh* are generally, but not always, translated into the Greek Bible by *oinos*, and into the Latin Bible by *vinum*; showing conclusively that in both of these languages *oinos* in the Greek and *vinum* in Latin are generic words, covering both the Hebrew *yayin* and *tirosh*, or fermented and unfermented wines; and, as already shown, both of these words are translated into English by the word "wine," which therefore of itself renders our English word wine, so far as the Bible is concerned, a generic word, meaning both kinds of wine, unfermented and fermented.

Mr. John Stuart Mill, in his "System of Logic," has truly said: "A generic term is always liable to become limited to a single species, if people have occasion to think and speak of that species much oftener than of anything else contained in the genus. [As our brethren of the one wine theory seem to have of fermented

wines as wine.—E.] The tide of custom first drifts the word on the shore of a particular meaning, then retires and leaves it there."

• The following are the *thirteen* words of the Original Scriptures which, unfortunately for the English reader, have all been commingled and confused under the translation of the single term WINE, either with or without an adjective of qualification, such as 'new,' 'sweet,' 'mixed' or 'strong,' namely: In Hebrew, *yayin*, *khamar*, *shakar*, *mesek*, *ahsis*, *sorch*, *tirosk*, *ashishah*, *shamarim*; in Greek, *oinos*, *gleukos*, *oros* and *akraton*. There are, besides, closely associated with these words, two others—the Hebrew adjective *khamer* (foaming) and *khometz*, translated 'vinegar.' When persons attempt to argue from the Authorized Version [and the English and other dictionaries as do our advocates of the one wine theory.—E.] the merits of the wine question, no wonder they fall into inextricable difficulties and pernicious delusions. Mr. De Quincey's observation, in his article on 'The Philosophy of Herodotus,' is exceedingly apposite: 'How often do we hear people commenting on the Scriptures, and raising up aerial edifices of argument, in which every iota of the logic rests, unconsciously to themselves, upon the accidental words of the English version, and melts away when applied to the original text! so that, in fact, the whole has no more strength than if it were built upon a pun or an *équivoque*.' Nor is it the unlearned alone who are apt to fall into this fallacy."—*Bible Commentary*.

So far as the Latin of Swedenborg is concerned, we will here give but a few quotations, translated into English, to show how far the assumptions of the advocates of the one wine theory are from the truth, when viewed from the standpoint of his writings.

"And I took the grapes and squeezed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. xl. 11). "This (the last statement) signifies the appropriation by the interior natural, as appears (1) from the signification of to give the cup, thus wine (*vinum*) to drink, as denoting to appropriate" (A. C. 5119-20). Here Swedenborg calls the juice of the grape, *just squeezed from the grapes, vinum*. Again: "As grapes represent charity, so does wine (*vinum*) the faith thence derived, because it is obtained from grapes." (A. C. 1071.)—[Not from the destructive action of leaven after the juice has left the grapes.—E.]

"And the truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses" (A. E. 376). [Not in the fermenting vats.—E.]

Swedenborg stands not alone in classing unfermented grape-

juice, just as it is pressed, as wine. Dr. Adam Clarke, as we have noticed on page 123, does the same in his note on the butler's dream.

"Matthew Henry, the prince of practical commentators, observes: 'Probably it had been usual with them to press the full, ripe grapes immediately into Pharaoh's cup, the simplicity of that age not being acquainted with the modern art of making the wine fine.' Bishop Lowth (on Isa. v. 2) observes: 'See Gen. xl. 11, by which it should seem that they (the Egyptians) drank the fresh juice pressed from the grape, which was called *oinos ampelinos*—Herodotus ii. 37.' But in the opinion of some critics the phrase *oinos ampelinos*, 'wine of the vineyard,' is used simply to distinguish, not one kind of grape-juice from another, but grape wine from palm wine, barley wine (beer), etc. Sir G. Wilkinson, however, has obviously an eye to vineyard wine freshly made when he speaks of it as one of the offerings to the gods of Egypt, and as 'one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day' ('Anc. Egypt,' v. p. 366). As to palm wine, he remarks: 'The modern name of it in Egypt is *lowbgeh*. In flavor it resembles a very new light wine, and may be drank in great quantity when taken from the tree, but as soon as fermentation has commenced its intoxicating qualities have a powerful and speedy effect.'"—(*Ibid.* iii., p. 375.)—*Bible Commentary*.

"A conversation with a young Armenian from Eastern Turkey, who was in this country studying medicine, convinced me that as it is now so it must have been in ancient times. He told me that every one in his country who has a home has grape-vines in his yard, bearing fruit much more juicy, sweeter, and larger than our grapes. When the Armenian wants a drink of wine, he squeezes into a cup the abundant juice and drinks it at once. This is the way the chief butler of Pharaoh did in his dream, as he related to Joseph."—*C. T. L. in The Witness*.

It does seem that a little better knowledge of their Hebrew, Greek, Latin, and English Bibles, and of Swedenborg's works in Latin, would have saved the gentlemen who advocate the one wine theory from such fearful mistakes upon this great practical question of life as they have made in some of our religious periodicals—all in the interest of intoxicating drinks, and thus of drunkenness; for all history and experience show that if such drinks are used as beverages, drunkenness will certainly follow in a fearful number of cases. We have clearly seen in the preceding pages,

that so far as the Bible in the above languages and the Writings of the Church are concerned, the representations that *yayin* in Hebrew, *oinos* in Greek, *vinum* in Latin and wine in English, always mean fermented wine—are not true in regard to any one of these languages. In Job xxxii. 19, we read: "Behold, my belly, like wine (*yayin*), has no vent: like new bottles, it is rent." Here, it is certain, *yayin* is not applied to fermented wine but to must, and fermenting must. So in Nehemiah v. 18, we read of "all sorts of wine" (*yayin*). So in Isaiah xvi. 10, "the treaders shall tread out no wine (*yayin*) in their presses." "*Yayin* is here applied either to the grapes yielding *yayin*, or to the expressed juice as it flows from under the treader's feet. The treading is also said to take place in the *yeqeb*, showing that the *yeqeb* included the place of treading as well as the reservoir into which the liquor ran."—*Bible Com.*

Again, in Jeremiah xlviii. 33, "And I have caused wine (*yayin*) to fail from the wine-presses; none shall tread with shouting: *their shouting shall be no shouting.*"

"And the truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses."—*A. E.* 376.

The above illustrations will, for the present, speak for the Hebrew Bible.

In the Hebrew, as has already been stated, we have *tirosh*, which occurs thirty-eight times in the Hebrew Bible, and which unquestionably means must, either in the grapes or as pressed from them, and if the latter, it may be either unfermented or fermenting. The writer thinks, after a somewhat careful examination, that Swedenborg rarely, if ever, translates this word into the Latin by *vinum* (wine), but by *mustum*. Yet this word is translated in the Greek Bible, with the exception of once or twice, by *oinos*, which is the Greek generic name for wine. So we see that the Greek word *oinos* does actually include the Hebrew word *tirosh* in all but two instances in which the latter occurs in the Old Testament. How does this accord with the representations of the gentlemen who advocate the one wine theory? Let us look a moment at the Latin Bible, and here we shall find that, with five or six exceptions out of the thirty-eight in which *tirosh* appears in the Hebrew Scriptures, it is translated in the Latin vulgate by *vinum*, the Latin for wine; and yet some of the editors and writers for our religious periodicals would try to make us believe that *vinum* always means fermented wine. Now, let us come to the English Bible and see what truth there is in the representation that the word wine always means

fermented wine. We find that the Hebrew word *tirosh*, which Swedenborg so uniformly translates by *mustum*, in the authorized English version of the Scriptures, is translated twenty-six times by the word wine, eleven times by new wine, and once by sweet wine. Is it not strange that, among all the editors, conductors, and writers of some of our religious periodicals, there is not a single man possessing sufficient knowledge of the Hebrew, Greek, Latin and English Bible, to know that their writings and representations in regard to wine are not true, but are entirely contrary to the accessible facts in the case.

The writer admits that there are to-day, and have been in all past ages, two kinds of must, two kinds of new wine, and two kinds of wine; one kind unfermented, unintoxicating and harmless when temperately used; and always in itself having a good signification, although its abuse may not have a good signification; the other kind of must, new wine and wine either fermenting or fermented and intoxicating, is injurious, however temperately used by a healthy man, and that in itself it never has a good signification, as it clearly, according to Swedenborg, has its origin from hell. It may be applied to a good use as a remedy, and in the arts, when its use may have a good signification. The reader has seen in the preceding pages, that science to-day recognizes these two kinds of must—new wine and wine; and that the Word of the Lord distinctly recognizes and describes them clearly by their effects on man, so that there can be no mistake as to which is meant; and that a large number of ancients who wrote during the prophetic and apostolic days recognized these two kinds of must—new wine and wine; and that the writings of the Church distinctly recognize them.

We are told in a religious serial that: "Even this *must*, in the only passage in which it is found in the New Testament, signifies fermented and intoxicating wine: 'Others mocking said, These men are full of *must* (*gleukos*). But Peter * * * said * * * These are not drunken (*methuouson*), seeing it is but the third hour of the day.'"—*Acts* ii. 13-15.

A French writer accused Prudhomme of being a "water drinker," really meaning the opposite—namely, a brandy tippler. So others, mocking, said: "These men are full of *gleukos*—sweet wine! Meaning, on the contrary, that they were full, not of *gleukos* (unfermented wine), but of some more potent drink," is the interpretation given by some writers. So that it is not only possible, in view of the above, but rendered certain by other

evidence, that our advocates of fermented wine are mistaken in their positive declaration that fermented wine is referred to in this "only passage which is found in the New Testament" where *gleukos* is named.

"YAYIN (by some written *Yin*, *Yain* or *Ain*) stands generically for the expressed juice of the grape—the context sometimes indicating whether the juice had undergone or not the process of fermentation. It is mentioned 141 times."

"As a generic term *yayin* became applicable to wine of four species :

"(a) It is used sometimes in the sense of the *vinum pendens* of the Latins. As Cato speaks of the 'hanging wine' (*de re rustica*, cxlvii.), so Deut. xxviii. 39 refers to *yayin* as a thing to be gathered by men or eaten by worms. In Isa. xvi. 10 and Jer. xlviii. it is used for the *grapes* to be trodden in the vat (see Gesenius). In Psa. civ. 15, Jer. xl. 10, 12, possibly in Isa. lv. 1, probably in Deut. xiv. 26, it is applied to 'the grape in the cluster.' The Rabbins have a similar use of the word. Baal Hatturim, in Deut. xvi. 11, says, 'At Pentecost, when corn is reaped, and wine is now in the grapes.' In wine countries, the common language applied to the growing grapes is, 'the *wine blooms*.' The grape cure is called the 'wein cur.' In Spain they say, *una buena cosecha de vino*, 'a good gathering of wine.'—(Father Connelly's 'Diccionario Nuevo,' Madrid, 1798.) A traveler in the Pyrenees says: 'Flocks of sheep and goats enliven the hills; *corn* and *wine*, flax and oil, hang on the slopes.'—*Collins' Voyages*, 1796, p. 82.

"(b) *Yayin*, as used very frequently for the 'foaming blood of the grape,' was, as we have said, probably applied to the *expressed* juice because of its turbid appearance. Perhaps the claret grape, which has red juice, suggested the metaphor, 'He washed his garments in *yayin*, his clothes in the blood of grapes.' (Compare Gen. xlix. 12 with Isa. lxiii. 1-3.) In Job xxxii. 19 the word is applied to the *must-wine*, translated by the Septuagint *gleukos*. Cant. v. 1 (compared with vii. 9) refers to a sweet, innocent *yayin*, which might be drunk 'abundantly' by young women. A peculiar use of the corresponding Chaldee term, *khamar*, is occasionally found in the Targums. 'Wine *reserved in its grapes*' (Targum on Cant. viii. 2). On Cant. i. 14 we fall back on the other sense: 'They took clusters of grapes and pressed wine out of them.'

"(c) In Prov. ix. 2, 5, *yayin* seems to point to a boiled wine, or syrup, the thickness of which made it needful to mingle water with it before drinking; while, unmixed with fluid, it was prob-

ably consumed with milk (Isa. lv. 1 ; compare v. 23, Ezek. xxvii. 18).

“(d) There was also the *yayin* mixed with drugs of various sorts ; the mixed wine of the sensualist, spiced and inebriating ; a cup of still stronger ingredients, used as the emblem of Divine judgments, ‘the cup of malediction’ (Psa. lxxv. 8) ; the ‘turbid wine’ full of poison.”—*Temperance Bible Commentary*.

And yet some of our one wine theory writers boldly claim that the Hebrew word *yayin*, never means anything else than fermented wine. How strange, for in Jeremiah xl. 10, 12, we read : “But gather ye wine (*yayin*), and summer fruits and oils,” and we read that they “gathered wine and summer fruits very much.” Chapter xlviii. 33, “And I have caused wine (*yayin*) to fail from the wine-presses.” In Isaiah xvi. 10, “The treaders shall tread out no wine (*yayin*) from their presses.” Isa. lv., “Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine (*yayin*) and milk without money and without price.” Now, can any sane man believe that in the above passages a reference is made to a wine which has been polluted by leaven—a fermented and *intoxicating* wine? We know to the contrary.

The light which is thrown upon this whole subject by the science of correspondences renders it perfectly clear, as we have seen in the preceding pages and shall see hereafter, that there are two kinds of wine, both called wine in the Word and in the Writings, one unfermented and unintoxicating, and the other fermented and intoxicating. Swedenborg tells us that “Whereas all truth is from good, as all wine (*vinum*) is from grapes, therefore by wine in the Word is signified truth from good” (A. E. 918). If all wine is from grapes, and the grapes do not contain any alcohol which is the essential ingredient in fermented wine, and the one for which man aided by leaven ferments it, how can we claim that fermented wine, which is full of alcohol, is the fruit of the vine, or that it has a good signification ; especially when we know, as we do, that the alcohol is not even the product of the vine, but that it is produced by the actual destruction of the gluten and sugar, both good and useful ingredients of the wine, by ferment or leaven, which signifies “the false of evil,” and “the evil and the false,” which we are told “should not be mixed with things good and true?”

Again, we are told that, “By the produce of the wine-press was signified all the truth of the good of the Church, the same

as by wine" (A. E. 799). Can we have anything more than all?

Not a single drop of fermented wine was ever pressed by a wine-press from sound, healthy grapes just trodden. Can anything be plainer than this? Yet all this, and everything else, which militates against their pet theory, and which condemns the use of intoxicating beverages, the writers who represent the "one wine theory" ignore absolutely.

A writer, speaking of the various passages of Scripture where unfermented wine is signified, says truly in regard to the good wine of the Word; and Swedenborg, we have seen, fully sustains him: "Here, then, is frequent reference to the pure, unfermented juice of the grape, just trodden out of the presses, just gathered for the vintage, even found in the cluster. And here *this grape-juice is repeatedly, and by the Jews themselves in their own Scriptures, called WINE, both yayin and tirosh.*

"Now, by no possible device of reason or fetch of logic can this be made the wine that is 'a mocker.' Wine fresh from the cluster or the press mocks or deceives no man. The guile of the serpent has not yet entered it, for alcohol requires time and a process for its formation."

Rev. J. M. Van Buren says: "The one wine theory affirms that there is but one kind of wine recognized in the Bible, that which is fermented and intoxicating; and that this is the wine of blessing—God's gift to man. Wines in the Bible are called two different names, *tirosh* and *yayin*. *Tirosh* is repeatedly mentioned as one of God's blessings. It is associated with other food, with corn (wheat) and oil (olive), as Deut. vii. 13, 'The fruit of thy land, thy corn, thy wine (*tirosh*) and thy oil.' These triplets in other places also, stand together, as the three principal foods of the country. We notice the fact here that *tirosh* is called wine almost uniformly, in the Septuagint, the Greek translation of the Old Testament, made by seventy learned Jews, three hundred years before Christ, and that this was an authority recognized by Christ and the Apostles and the early Christian Church. This settles the question that *tirosh* was wine. That it was the simple juice of the grape is evident. It was a natural product, 'the fruit of thy land.' There is not a particle of alcohol in any natural product. *Tirosh* stands here, in its integrity and purity, unfermented and uncorrupted; on a perfect equality in this respect with the wheat and oil as one of the staple foods of the

land. The analysis of grape-juice reveals the fact, that as a food it is a food of the very highest order.

“*Tirosh* unfermented (wine) is a fluid food, and for all the purposes of human nutrition ranks equal to wheat. Its glutinous material is not inferior as a building food; its sugar as a heat food is superior to starch in wheat for this purpose; the bitartrate of potassa and other elements are equal to the phosphates in wheat. The bold and absurd presumption of the advocates of the one wine theory, receives its death-blow by a reasonable and candid presentation of the truth in this matter, showing that *tirosh* (wine), as a product of the earth, has all the characteristics of a Divine blessing; and further, it is evident that the destruction of all these grape-foods by fermentation, to produce alcohol, a poisonous, intoxicating drink, is a perversion of this gift of God, an act of ingratitude and shame. They who do this pervert the Bible, and make this blessing a curse, by trying to induce the belief that this wine (*tirosh*) was intoxicating.

“Again, *tirosh* is represented as being both drank and eaten as a food; Isaiah lxii. 8: ‘The sons of the stranger shall not drink thy wine (*tirosh*), for which thou hast labored; but they that have gathered it shall eat it and praise the Lord; and they that have brought it together shall drink it in the courts of My holiness.’ Like milk, it was both eaten and drank. *Tirosh* is represented in the same way in Deut. xiv. 22, ‘And thou shalt eat before the Lord thy God in the place He shall choose, the tithe of thy corn and wine (*tirosh*).’ This concerns the provision made for the priests and the Levites. Every view of this subject makes it plainer.

“Ordinarily this wine (*tirosh*) was expressed from the grapes when used. Through the long period of the vintage, four months, and for months after, the grapes are now kept for this purpose. Much is preserved in its pure state by boiling.

“The advocates of the *one wine theory* cannot escape by saying that *tirosh* was not wine at all. The Jews, in their translation in the Septuagint, uniformly call it *oinos*, the general and strongest term for wine in the Greek language. The English translators follow their example and call it *wine*. *It was and is wine, and we prove it was unfermented simple grape-juice.*”

Rev. Wm. Ritchie, of Scotland, an able scholar, who has examined the Hebrew and Greek Scriptures with great care, gives in his work as a result of his inquiry, the following strong words:

THE RESULT OF INQUIRY ON YAIN.

“We have thus carefully examined all that the Bible says about *yain*, and what is the result? We have not found, in all these passages of the Word of God, the shadow of a sanction for the use of intoxicating wine. We have looked at Scripture warnings respecting wine; we have seen them to be distinct and emphatic against inebriating drink. We have considered Scripture promises and permissions of wine; we have found them affording no countenance to the use of intoxicating drink. We have reviewed every mode of Scripture expression regarding wine; we have discovered nowhere either an explicit or implied sanction of intoxicating drink. Our ear has been attentive to the Divine Oracle to hear approval of this, if approval is given; but in all these one hundred and forty-one utterances of the Almighty voice, we have found not one sanction of the use of intoxicating or inebriating wine. Yet this word we have considered is the key to our position. If a breach in the defense we offer can be made, it must be here, on what the Bible says about *yain*. Here the argument must be made good for the sanction of intoxicating drink, if it is to be established at all. Nevertheless, as seems to us, it here most signally fails; and our conclusion is, that no countenance is given, by any one of these texts, to the use of wine which intoxicates. On this branch of our inquiry, then, we have set aside *one hundred and forty-one of the Bible witnesses*; and by proving their silence as to an opposite testimony, we have shown that the truth lies on our side.

“Nor must those opposed to us be allowed here the benefit of a subterfuge to which some do not scruple to flee. They appeal to these warning texts in proof that Scripture wines were intoxicating, and then they refer to the approval texts for the Divine sanction of it. They quote the one to find the *quality* of the liquor; they quote the other for the *approbation* of God on it. Who does not see that this is to join what God has put asunder, and to build an argument on a foundation of sand? Go, if you will, to both these parts of the Word of God, but take heed that you say not you find anything there but what He has put in it! Go to the one part, and find there, if you will, the intoxicating principle of a liquor as apparent in its specified effects. Stand there; listen with profound awe to God’s warning against the use of this soul-destroying thing. Go to the other part, and find there, if you will, expression of Divine approval, as apparent in word or

emblem. Abide there, mark well the voice of the Holy One, yet say if you can find here a syllable of approval of what intoxicates. Here, then, you have got two things in the Bible—the intoxicating quality of a drink defined, the Divine approbation of a drink expressed: but what you still want is these two things joined together, so as to show that that Divine approbation rests on that intoxicating drink. Till you can show the connection between these two things, we protest against their alliance; we protest not less against your going to one class of Scripture texts to prove one thing, and repairing to a second to prove quite another. Once more we say, it is in the approval texts where your argument must stand or fall. Go to these—they are not many in number—examine them one by one. We concede to you, God in these approves of wine; and we demand of you proof *in these texts* that that wine is intoxicating. We require this proof, not in vague inference or far-fetched argument, but established by intelligible deduction from the plain words of God. Surely, if the Author of the Bible meant to give His sanction to intoxicating drink anywhere in His Word, some hint of it will be found in His expressions respecting wine, which He distinctly approves. Yet where is there one word or hint to this effect throughout the entire Scriptures? We believe the Divine Book will be searched for this in vain. There is warning, there is admonition, there is reproof, but there is, we believe, not one word of approval or sanction of the use of intoxicating liquor in the whole Bible.”

Impelled by a conviction of the practical importance of this question, the writer has devoted much time and labor to an examination of the Writings of Swedenborg, and before doing this he put away the false doctrines of the dark ages upon this subject; and he does not hesitate to say, as the result of his labor, that there is not a single passage in Swedenborg’s writings which, fairly interpreted in the light of the fundamental principles inculcated therein, will justify the use of fermented wine as a beverage or as a communion wine; but there are, as he has already shown and will hereafter show, a large number of passages, which either directly or indirectly clearly teach that a wine which will intoxicate is a perverted wine, and is “unholy and unclean,” and that it is justly compared by Swedenborg to falses from evil, and beyond all question, being an unclean and poisonous substance, it has its origin or life from hell, according to the philosophy of the New Christianity.

How can intelligent Christians, with the clear light which is

thrown upon this subject by the spiritual sense of the Word, the science of correspondences, and the express teachings of Swedenborg, continue to justify the use of fermented wine as a beverage and as a communion wine?

The advocates of the one wine theory do not seem to understand how pure, unfermented wine can cheer and warm the heart of man, nor how "corn shall make the young men cheerful, and new wine the maids."—*Zech.* ix. 7.

"I am sorry," says the Rev. J. M. Van Buren, "to say an attempt has been made to justify the use of intoxicating drinks for the purpose of exhilaration by an appeal to the Bible. As this is the very thing that leads to drunkenness, and is the beginning of it, we may be sure that the passages supposed to prove it, may have another meaning. And so we find it (*Ecc.* ix. 7) : 'Eat thy bread with joy and drink thy wine with a merry heart.' The Hebrew word rendered 'merry,' means 'good,' 'upright,' 'virtuous.' Put either of these meanings in the place of 'merry,' and instead of the idea of an alcoholic exhilaration, we have a sentiment of piety consistent with Gospel temperance."

Jeremiah xxxi. 12 : "For wheat and for wine (*tirosh—mustum*) (*A. R.* 315). Hebrew, *tirosh*; Latin, *mustum*; English, *wine*. This is very bad for those who believe in fermented wine, with their idea of there being but one kind of wine, which is called wine.

"Holy truth is also signified by new wine, and wine (*mustum et vinum*) in other parts of the word."—*A. R.* 316.

The reader will please always bear in mind that the word wine in Hebrew, Greek, Latin and English, is a generic word, often used instead of must, for the juice of the grape, as it is squeezed from grapes, as it is trodden from grapes, and as it flows from the press; as has been abundantly shown in the preceding pages. It also includes the juice of grapes, as it is preserved by boiling, settling in cold water, sulphurization, etc., as well as the fermented juice. All these forms of grape-juice are covered in all the languages named, by the word wine, or rather by the word used for wine in each of the above languages.

It is perfectly clear from the above quotations from the Word and the Writings, that must, or unfermented grape-juice, has the full signification of wine; in no respect does it come short. It is certainly very remarkable that so many of our Christian brethren should have overlooked the fact that the Hebrew *tirosh*, the Latin *mustum*, and the English must, or new wine, so almost universally

has a good signification when used in the Word, that there are not more than one or two exceptions out of the thirty-eight occasions of its use. The bad signification given to grape-juice is, with these one or two exceptions, confined to *gayin* and Hebrew words other than *tirosli* must. And now, as we know that many of the wines which were regarded as the very best wines by the ancients were preserved without fermentation by the various processes heretofore named, have we not every reason to suppose that the good wine of the Word and of the Writings is always unfermented wine? The new wine for the New Christianity is unfermented wine, pure as it comes from the hands of our Lord and Saviour, Jesus Christ, in the fruit of the vine, and not a leavened wine. And when men return to its exclusive use, multitudes now enslaved, diseased and insane from leavened wine, will be set free, cured and restored to their right mind by the Great Physician; by the inflowing life from Him through this physical representative of His blood.

The New Christianity is not a new sect or organization, but a new faith and a renewed life resulting from a revelation of Divine Truth, made by the Lord through Emanuel Swedenborg, for the benefit of all sects and all men, that the Christian Church may "revive again" and be re-united in the bonds of Charity, by worshiping the one God whose name is one—even the Lord Jesus Christ—and by striving to live a life according to His commandments.

CHAPTER IX.

COMMUNION WINE.

SHOULD the Communion be administered in unfermented wine ? is an important and practical question.

If we examine this subject carefully, uninfluenced by preconceived ideas, in the light of the letter of the Word, the testimony of ancient writers, the philosophy of the Church, the science of correspondences, and the sciences of this day, we shall find, from all these sources, but one answer ; and that is that either unfermented must or new wine, or unfermented wine alone, is the wine which should be used in this most holy ordinance, and never a wine that "biteth like a serpent and stingeth like an adder," or a fermented wine.

That during the various periods when the Sacred Scriptures were written, the ancients prepared and used two kinds of wine—the one unfermented and the other fermented—which were both called wine, in the Hebrew *yayin*, in the Greek *oinos*, and in Latin *vinum*, is beyond question ; for, as we have seen, we have the testimony of Plato, Columella, Pliny, Aristotle, Virgil, Horace and Plutarch that unfermented and unintoxicating wines were prepared and used ; and the processes by which such wines were prepared and preserved, as described by some of the above writers, are the very processes used successfully at this day, as has been shown in preceding chapters.

We also know that the same kinds of unfermented wines, prepared precisely as the ancients prepared theirs, but sometimes called by other names, have been used from their time until the present ; and are even now extensively manufactured and used. Many religious societies are using these wines for sacramental purposes. Such are the historical facts running parallel with divine revelation, which cannot be ignored in a fair and intelligent consideration of this subject.

If we bear in mind that Palestine is a warm country, and how difficult it is in warm weather, even by the aid of our strong bottles and casks, to prevent fermented wine from changing into

vinegar; we can readily perceive how much more difficult it must have been for the ancients to preserve, for any considerable length of time, fermented wine in their leather bottles, earthen jars, and imperfect casks; especially as they had no distilled alcohol to add to it. Understanding their methods of preparing unfermented wines, as described by ancient writers, we can readily see that they could have had no difficulty in preserving unfermented wine, entirely free from alcohol, for years and even for centuries, as they claim to have done. We are, therefore, driven to the conclusion that much, if not most, of their really old wines were unfermented.

Leaven, and all substances leavened, were strictly prohibited in the most holy ordinances of the Jewish Church; excepting in the free-will offerings and in the wave offering, where the leaven in the bread was destroyed, and the alcohol driven off by heat. And many, if not most, of the *conforming* Jews, even at this day, do not use leavened or fermented wine in such ordinances; preferring to use wine made from raisins, when they cannot get other unfermented wine.

If we examine this subject in the light of science, we find that there are two kinds of must or new wine; the one unfermenting, and the other fermenting; and that there are two kinds of wine and of old wine. The one kind is preserved from fermentation by heating or boiling, or by settling the substance in which fermentation commences, in casks or bottles kept cool in springs or pools of water or in the cool earth, or by sulphurization, or by some of the other processes described by ancient and modern writers; the other kind of wine is fermented wine. These two kinds of wine are entirely distinct in their essential chemical composition. Unfermented wine contains almost, if not all, of the constituents which are required to nourish the body of man. In a well fermented wine, all of these nutritious substances have been either destroyed, precipitated, changed, or polluted by the presence of alcohol, glycerine, vinegar and other substances which are never found in the healthy fruit of the vine. In their effects on man—when taken into the stomach as beverages—these two kinds of wine are as distinct as light is from darkness, or as good is from evil. Unfermented wine supplies the orderly wants of the body, giving substance, strength, cheerfulness and health; and it never causes drunkenness, nor any specific disease. Fermented wine, on the other hand, gives little or no substance or strength; and when used freely, as we use other beverages, it causes an unnatu-

ral appetite, which healthy fluids will not satisfy, and then requires to be taken in increasing quantities to satisfy the appetite which itself has created; and it causes specific diseases as characteristic of its chief ingredient—alcohol—as are those caused by any other known poison. It hangs out its sign upon the face; it shows itself in the haggard frame and trembling limbs; it produces gout and many other serious and fatal diseases; it interferes with the freedom and rationality of man, by causing mental confusion, unnatural excitement, drunkenness and insanity. To our race as a whole, viewing its effects in the past and present on the body and mind, it has proved itself by far the most fearful and deadly poison known to man. All this is beyond question; and even in our day the alcohol contained in fermented wine, beer and distilled liquors, is hurting and killing more of the human family than all other poisons put together. “Yes, equaling,” as Mr. Gladstone has asserted, “the combined calamities of war, pestilence and famine.” Looking at this question in the light of human reason, common sense, and of science, as well as of Divine revelation, is there, can there be, any doubt as to which of these two kinds of wine should be used in the most holy ordinance of the Church? Swedenborg tells us, in the *Divine Love and Wisdom*, 339, that “all things that do hurt and kill men” have their origin from hell, and we know very well that fermented wine will do and does this, every day, all around us.

“It is not surprising, therefore,” says the Rev. Dr. Samson, speaking of the early temperance investigators of the wine question, “that such a flood of light dawned on the earnest and laborious reformers who penetrated more or less into this history of facts. All the translators, Roman and Protestant, Italian, Spanish, French, German and English, saw in the *tiros*h of the Old Testament, the Grecian *gleukos* and the Roman *mustum*. Castell, with the whole range of Syriac and Arabic translations, of the Rabbinic Targums and Talmud, before him, not only rendered *tiros*h must, but he argued that the translation of the Hebrew *cheleb* (Num. xviii. 12) by *aparche* in the Greek, was intended to present the idea of Herodotus (iii. 24), and of Xenophon (Hier. iv. 2), which prevailed alike among the early Ethiopians of Central Africa, and of primitive Asiatics; *their offerings were FRESH, that they might be untainted with decay*. Language could not have been constructed more definitely to represent the product of the vine acceptable in religious offerings than that used by Moses when he added a prefix to the unfermented grape-juice offered to the Lord; requiring that

it be 'the fresh of *tirosk*.' It was natural that this expression, rendered in English by 'best of the wine,' should recall to Castell and Cocceius the nature of 'the best' wine made by Christ, and, therefore, drunk by Him; and that it should have prevented such men from introducing, from the spirit of 'custom,' any perversion of the requirements of Christ as to the Supper, imagining that 'inebriating wines' should take the place of His own twice repeated description, 'the fruit of the vine.' When attained, unfermented wine at the Supper will certainly be the first appointed by Christ.

Philo, a learned Jewish writer of Alexandria, who lived during the first half of the first century, is full of important statements.

In his treatise on 'Monarchy' he cites, as indicating the duty of entire abstinence from wine, the prohibition to the priests; and says it was given for 'most important reasons; that it produces hesitation, forgetfulness, drowsiness and folly.' Dwelling on each of these bodily, mental, and religious evils, he says: 'In abstemious men all the parts of the body are more elastic, more active and pliable, the external senses are clearer and less obscured, and the mind is gifted with acute perception.' Further: 'The use of wine * * * leaves none of our faculties free and unembarrassed; but is a hindrance to every one of them, so as to impede the attaining of that object for which each was fitted by nature. In sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse to sin with respect to God than respect to man.'—*Dicine Law as to Wines*.

A writer in a religious periodical says:

"It may be observed that the Last Supper of our Lord with His disciples, which was the first and pattern of the ordinance as a rite, was when He ate the Passover with His disciples. At the Passover leaven and anything leavened was strictly prohibited. Unleavened bread was therefore broken by our Lord when He said, 'Take, eat.' Now the difference between fermented bread and wine is that in the former the ferment remains in its very substance, while in the latter it has been rejected and thrown down so that none remains. This is indicated in the invitation to the Holy Supper in that text which speaks of 'wine on the lees well refined.' Now it is a fact which I do not remember to have seen noticed by your correspondents, that the condition thus described is only possible in a fermented wine."

The difference between fermented bread and wine is not fairly stated above. The truth is directly the opposite, in essential points,

to what is there claimed. In the bread the leaven is destroyed by heat, and the vile products of fermentation—alcohol, vinegar, carbonic acid gas, fusel oil, etc.—are driven off, so that the bread is purified by heat, and there is no objection, or comparatively none, to its use as food; whereas in fermented wine all these products of fermentation, with the exception of the carbonic acid gas, are retained in the wine, and consequently it will cause drunkenness, which fermented bread will never do. Fermented wine is therefore pre-eminently a leavened fluid or substance. Wine on the lees well refined can never be a fermented wine; because fermentation is not a process of refining, but a process of decomposition and destruction. The “fact” which the above writer does not remember to have seen noticed, is not a fact. The ancients refined their wines by filtering; by straining and settling in bottles sunk in wells and streams of cool water; and also by boiling and skimming and straining; and these were all processes of refining. When wines thus refined are allowed to stand, there is always a more or less free deposit of lees, which are simply the heavier portions of the juice which settle. In such lees there is nothing but what has been organized by the Lord in the grape for the sustenance of man; therefore such lees have a good signification; whereas lees which result from fermentation never have a good signification. The writer has preserved during past seasons, by various processes which he has already described, unfermented wines, and these wines all contain more or less lees; in some of them the lees are very abundant. It seems unfortunate that any one should write thus authoritatively and positively upon such an important question, without a knowledge of existing facts in the case.

THE WINE USED BY THE LORD AND HIS DISCIPLES IN THE ORIGINAL INSTITUTION OF THE SACRAMENT.

It is generally, if not universally, admitted by even the most strenuous advocates for the use of intoxicating wine as a communion wine, that the Lord took the Passover cup when He administered the Last Supper; therefore the question as to the quality of the wine used at the Passover at the time the Lord was on earth, becomes a very important one.

In a recent work (1879) written by a Jewish Rabbi, the Rev. E. M. Myers, entitled “The Jews, their Customs and Ceremonies, with a full account of all their Religious Observances from the Cradle to the Grave,” we read that among the strictly orthodox

Jews. "During the entire festival (of the Passover) no leavened food nor fermented liquors are permitted to be used, in accordance with Scriptural injunctions" (Ex. xii. 15, 19, 20; Deut. xvii. 3, 4). This we think settles the question so far as the orthodox Jews are concerned: and their customs, without much question, represent those prevailing at the time of our Lord's advent.

The editor of the London *Methodist Times* lately witnessed the celebration of the Jewish Passover in that city, and at the close of the services said to the rabbi: "May I ask with what *kind* of wine you have celebrated the Passover this evening?" The answer promptly given was:

"With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well-known places in the Old Testament. The wine which is used by Jews during the week of Passover is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard from which the wine used to-night was taken was thus sealed. I may also mention that poor Jews who cannot afford to buy this wine make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the Sacrament of the Lord's Supper."

The editors of a religious serial affirm that the Passover wine was fermented grape-juice; and they quote from an article of Rabbi Isaac M. Wise to sustain their position. So far as the writer is able to judge from the evidence before him, there are now two classes of Jews—the conforming Jews, most, if not all, of whom do not use fermented wine; and the non-conforming Jews,

some of whom, at least, use fermented wine. The writer thinks he is safe in saying that a large majority, if not all, of the conforming Jews never have used, and do not now use, fermented wine at the Passover. He will present, in addition to that which has already been noticed, some of the testimony which, he thinks, justifies this conclusion, and the reader can judge for himself.

‘Rabbi Manasseh Ben Israel (*Vindicie Judæorum*, printed in 1656) says: ‘Here, at this feast (Passover), every confection ought to be so pure as not to admit of any FERMENT, or anything that *may fermentate*.’ Judge Noah, a leading Jew of New York, informed Mr. Delavan that the use of wine prepared from steeped raisins, in order to avoid fermented wine, was general among American Jews at the Passover. Mr. A. C. Isaacs, a teacher of the Jews, having lived among them twenty-six years before his conversion, wrote, in 1844, ‘All the Jews with whom I have ever been acquainted use *unintoxicating* wine at the Passover—a wine made in this country expressly for the occasion, and generally by themselves. Some raisins (dried grapes) are steeped in water for a few days previous to the Passover, the vessel being placed near the fire. This liquor is bottled off, and used at the feast of unleavened bread as the ‘fruit of the vine.’ Sometimes, when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and corked; and this is the Passover wine.’ Dr. Cunningham, the learned Hebraist, says: ‘What is now chiefly used by the Jews at the Passover for wine, is a drink made of an infusion of raisins in water.’—*Rev. W. M. Thayer’s “Communion Wine.”*

The Rev. Wm. Ritchie, a distinguished Scotch writer, says: ‘We believe satisfactory evidence can be adduced that no fermented thing was allowed in *symbolic sacrifices* among the Jews. Everything leavened or fermented was forbidden in the offerings which had a typical meaning. There was, indeed, a class of offerings—free-will offerings, as well as the offerings of the first fruits—in which leavened bread [purified by heat.—E.] was appointed, being, in part, consumed by the offerers as food (Lev. vii. 13, xxiii. 17; Num. xv. 20; Amos iv. 5). * * * Leaven or ferment is a substance in a state of putrefaction; and everything in this state is unfit to represent that ‘Eternal Life, which was with the Father, and was manifested unto us.’”

Dr. Norman Kerr, in his pamphlet, ‘Unfermented Wine a

Fact," says in regard to raisin wine, "The natural qualities of the fruit are quite restored on the absorption of water by the dried berries, and thus raisin wine is a perfect specimen of an unfermented and unintoxicating drink.

"Accordingly, we find from abundant evidence that many ancient and modern Jews have employed this wine at the Passover. In proof of the general practice of the most orthodox modern Jews, it is sufficient to quote the 'Encyclopedia Britannica,' 'The Rabbins would seem to have interpreted the command respecting ferment as extending to the *wine* as well as to the *bread* of the Passover.' The modern Jews, accordingly, generally use raisin wine after the injunction of the Rabbins," (8th ed., Art. Pass., p. 333).

Rev. Charles Beecher, in the *New Englander*, treats of "The Emblems in the Lord's Supper," and believes that the wine was the "unfermented" juice of the grape. His reasoning is kind, fair, full and conclusive. He consulted two leading Jewish rabbis in New York of both the "liberal" and the "orthodox" school, and the first says :

"All fermented liquids made from the five species of grain—namely, wheat, barley, spelt, oats and rye—are excluded under the term leaven. This is undoubtedly orthodox Jewish law, all statements to the contrary notwithstanding."

The other said :

"Fermented wine, as everything fermented, is rigidly excluded from our Passover fare, in accordance with the spirit of the divine command."

Mr. Beecher, after a long discussion of the matter, says :

"So the fruit of the vine fresh pressed from the cluster was, perhaps, the most beautiful specimen of a pure and perfect product of ascending change or vital elaboration to be found in the whole realm of nature. Like the crimson tide then pulsing through his veins, there was in that cup not the first trace of decay. 'This,' said He, 'is my blood.' And His blood, whether in His veins or in the cup, was the Life, and in it no beginnings of Death."

"Matt. xxvi. 26, 27. Having finished the Passover, our Lord 'took bread,' unleavened, unfermented bread, and blessed it. This was done always at the Passover, and was by Christ transferred to the Supper. He gave it to His disciples as the symbol of His body. Then He took the cup, and gave thanks. This also was done on giving the third cup at the Passover. This He also trans-

ferred, and gave it to His disciples as the symbol of His blood, 'shed for the remission of sins.' The bread and the cup were used with no discrimination as to their character. To be in harmony with the bread, the cup should also have been unfermented. It was the Passover bread and wine that Christ used. In Ex. xii. 8, 15, 17-20, 34, 39, and other places, all leaven is forbidden at that feast and for seven days. The prohibition against the presence and use of all fermented articles was under the penalty of being 'cut off from Israel.'—*Bible Wines*—Rev. W. Patton, D.D.

"The law forbade *seor*—yeast, ferment, whatever could excite fermentation—and *khahmatz*, whatever had undergone fermentation, or been subject to the action of *seor*."—*Bible Commentary*, p. 280.

Professor Moses Stuart, p. 16, says: "The Hebrew word *khahmatz* means anything fermented." P. 20: "All leaven, *i. e.* fermentation, was excluded from offerings to God.—Levit. ii. 3-14."

"The great mass of the Jews have ever understood this prohibition as extending to *fermented wine*, or strong drink, as well as to bread. The word is essentially the same which designates the fermentation of bread and that of liquors."

"Gesenius, the eminent Hebraist, says that 'leaven applied to the wine as really as to the bread.'"—*Thayer*, p. 71.

"The Rev. A. P. Peabody, D.D., in his essay on the Lord's Supper, says: 'The writer has satisfied himself, by careful research, that in our Saviour's time the Jews, at least the high ritualists among them, extended the prohibition of leaven to the *principle of fermentation in every form*; and that it was customary, at the Passover festival, for the master of the household to press the contents of "the cup" from clusters of grapes preserved for this special purpose.'"—*Monthly Review*, Jan., 1870, p. 41.

"The great Bible student of this and all ages," says the Rev. Dr. G. W. Samson, "was Jerome (born A. D. 332). As a representative of the early Church at Rome, yet spending half his life in the land of Jesus and of the first Apostles, his translation of the Greek New Testament into Latin became the foundation of the Latin Vulgate; while his voluminous commentaries and epistles are an invaluable treasure in every department of Biblical science. On Hosea ii. 9, he defines *tirosh* as 'the fruit of the vintage'; his comment corresponding with his translation already noted. In commenting on Amos ix. 14, he compares the 'blood of Christ' to the 'red must' flowing into the wine-vat. Upon Matt. ix. 17,

he says that new skins [*utres*] must be used for wine that is to be preserved as must, because the remains of former ferment attaches to the old skins; and he regards this to be the essential point in Christ's comparison; that the soul [*anima*] in which His truth will be safely deposited must be entirely renovated and freed from all remains of former corruption, so as to be 'polluted with no contagion of former vice.' In commenting (Matt. xxvi. 26-29) on Christ's choice of language: 'I will not drink henceforth of this *fruit of the vine*,' he takes for granted, as understood by all, that must is referred to; and he cites as illustrative of the wine at the Supper, the fresh grape-juice of Gen. xl. 11, and the 'noble vine' of Jer. ii. 21, as indicating the character of the *vine*, as well as of its product, which is referred to in Christ's words, 'I am the vine.' On Gal. v. 16-21, among the 'lusts of the flesh,' Jerome mentions wine-drinking, and urges the duty of abstinence from wines. He says: 'In wine is *excess*; as taught in Eph. v. 18, youth should flee wine as they would poison.' Alluding to the plea that Christ used wine at the Supper, and that St. Paul recommended the use of wine to Timothy, Jerome says: 'Elsewhere, we were made acquainted with both the wine to be consecrated into the blood of Christ and the wine ordered to Timothy that he should drink it.'

The Rev. Thomas Snow, of England, in a discussion with an American in the *Orillia Puckett* (Ontario) in regard to the institution of the Sacrament, quotes from his opponent, and replies as follows: "What was 'the fruit of the vine' which our Lord used in instituting the Sacrament? It was, we unhesitatingly assert, the ordinary fermented juice of the grape.' He allows no consideration for the phraseology in which the contents of the cup are described. 'If we must accept the theory that the fruit of the vine was literally the "natural product as it is gathered and stored," by parity of reasoning we must maintain that the Pass-over bread was simply the grain as it is reaped and brought in from the field.' Must we? Does the case run on all fours? In all the accounts and references to this ordinance in the New Testament, the bread is plainly called bread, but the contents of the cup are never once described as wine. So the 'parity of reasoning' does not hold. And even if it had been called wine, that would not have proved it to be alcoholic wine, for I have, in former letters, irrefragably shown that *tirosk* in the Hebrew Bible, *oinos* in the Greek Septuagint, and *wine* in the English version, are applied to the 'fruit of the vine' in cases which exclude all

idea of fermentation. And there is another great disturbance of the 'parity of reasoning.' The grinding of corn into flour, and the kneading and baking of it, do not effect any substantial change in its specific properties. But the fermentation of the 'fruit of the vine' causes a chemical change. The sugar, gluten and albumen are destroyed, and alcohol is produced, which is another thing altogether, possessing widely different properties. 'The Passover occurred six months after the time of grape harvest (called in the Pentateuch the gathering in of the *tirash*). Wine then used must have been from the nature of the case * * * *a fermented liquor*.' It is strange that Dr. ——— should be totally ignorant of the fact that in the vine countries grapes are preserved from one vintage to another."

And still stranger that he should not know that ancient writers, some of them born within a century of the birth of Christ, describe *wine* which would not intoxicate and methods of preserving unfermented grape-juice.

"All," says the Rev. A. S. Wells, "that relates to this subject (viz., the institution of the Lord's Supper), in the New Testament, may be found in Matt. xxvi. 17-29; Mark xiv. 12-26; Luke xxii. 7-20, and 1 Cor. xi. 23-29."

"Take your Bible and carefully read and consider these words. They contain the historical account and the express directions and commands of Jesus Christ on this subject, and all that He or His Apostles have said or written upon it, except some allusions to this ordinance which are found in 1 Cor. v. 6-8, and x. 16-21. This matter is contained within a small compass, and can, therefore, be easily comprehended. From these passages we see: First, That the Lord's Supper was *appointed at the close of the Passover feast*, and before our Saviour and His disciples had arisen from the table. Matthew says: '*And as they were eating (i. e., the Passover), He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it.*' Second. Notice also, that *our Saviour used the same elements of bread and wine* which they had used in the feast of the Passover. No new cup was brought in at the time He instituted the memorial of His death. He took the *Passover cup*, and *it was of the wine which it contained that He expressly commanded His disciples; saying, 'Drink ye all of it.'*

"Now we have abundant evidence that the wine of the Passover was unfermented.

"First: This is seen in the name which our Saviour gave to the

contents of the Passover cup. Neither He nor His Apostles, in speaking of this element in the sacramental emblems, *call it wine at all*. Our Saviour foresaw how, in after ages, the term wine would generally be understood to mean that which was fermented and intoxicating, and, therefore, wholly inappropriate as a symbol of His precious blood; and to guard the Church against this danger He employs a term which, in all ages and languages, could not be misunderstood, and He calls that wine He would have us use in this ordinance 'the fruit of the vine.' This term truly describes the *new, sweet, unfermented wine* which God Himself creates in a cluster, and which He pronounces a blessing (Isa. lxy. 8), like the oil and the bread with which it is associated as an article of diet. This was, indeed, a good creature of God, and to be received with thanksgiving. But when God's wine has been, by man's invention, subjected to a chemical process, and becomes fermented, it is no longer the fruit of the vine, but another substance altogether: it has been changed in its essential principles, and is now a poisonous compound of alcohol and carbonic acid. Its sugar and gluten which were in the fruit of the vine, both of which are nutritious and help to build up and repair the waste of our bodies, are now, by fermentation, converted into alcoholic poison and other substances, all of which are almost, if not utterly, destitute of any nourishing qualities whatever.

— Again: we know that the Passover wine was the new, sweet, and unfermented wine, not only by the name our Saviour gave it as the fruit of the vine, but

— Second: By the express law of the Passover, excluding all leaven from the elements used at that feast. Read carefully the following passages, and you will see the proof is full and unanswerable; Ex. xii. 15-20; xiii. 6-7; xxxiv. 25; Lev. ii. 11; x. 12, and Amos iv. 5. Here you will notice that there is an utter prohibition of leaven and of all that has been leavened or fermented, not only from the Passover feast, but from everything offered in sacrifice to God. This included fermented wine as well as the fermented bread. If it is said that wine is not mentioned in these passages, we reply, it was included in the prohibition of the unleavened bread; else there is no divine warrant for its use at all in the Passover: but as our Saviour used it, His example settles its divine appointment.

— In his commentary on John ii. 10, the Rev. Albert Barnes says: 'The wine of Judea was the pure juice of the grape, without

any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication.”

The Rev. Dr. Duffield says: “For the Jews, in observing the Passover—which feast He was celebrating when He instituted the sacrament of His Supper—were prohibited from the use of anything whatever, whether food or drink, that was fermented (Ex. xii. 15); and to this day they rigidly observe the original regulation.”—*Bible Rule of Temperance* (p. 181).

The Rev. Dr. C. H. Fowler says: “The sacrament of the Lord’s Supper is rescued by the simple fact that this was the feast of the Passover which Jesus set apart as His memorial, and that the Jews ate nothing that had yeast or ferment in it at this feast. They were forbidden to offer anything that had leaven or yeast in it to the Lord. There is no indication that Jesus sent out and procured intoxicating wine, when He had a supply of unfermented wine. Jesus even called it ‘*the fruit of the vine*,’ not the fruit of decomposition and fermentation.

“God promised that His Holy One should not see corruption. God said to the sacrificing Jews: ‘Thou shalt not offer the blood of my sacrifice with leaven.’ Jesus gave the wine as His blood of the New Testament. It is not reasonable that He sought out a forbidden element for the purpose of exposing His sacrament to perpetual criticism. It is enough that Jesus called it ‘the fruit of the vine.’”

The Hon. J. P. Joachimsen, whose intelligence “as a judge, as well as the eminent culture and charities of his esteemed lady, are well known in New York,” makes the following reply to a letter of inquiry from Dr. Samson:

“NO. 336 EAST 69TH STREET, February 15, 1881.

“REVEREND AND DEAR SIR,—In answer to your favor of yesterday’s date, I repeat that the great majority of conforming Jews in this city use wine made from raisins at the Passover feast. Of course the raisins are *fresh*. Such raisin-wine is used in all conforming synagogues for the sanctification of Shabbat and holy days: *i. e.*, for Kiddush and also for services at circumcisions and weddings. Some, but not many, people use imported wine—Italian, Hungarian, or German—which is certified as ‘Perach’ or ‘Kosher wine.’

“I am, yours most truly,

“J. P. JOACHIMSEN.”

The Rev. W. M. Thayer, in his work on "Communion Wine," says: "The Saviour's language implies that He continued the practice of using the unfermented juice of the grape. At the institution of the Supper, He did not use the word 'wine' [*oinos*],—the word in general use among the people; but he employed a phrase which is translated '*fruit of the vine*.' We have His language recorded three times (Matt. xxvi. 27-29; Mark xiv. 23-25; Luke xxii. 19, 20), and in each instance it is '*fruit of the vine*.' As if He would distinguish the wine which was used on that occasion from that which the people were taught not to 'look upon,' and which would 'bite like a serpent and sting like an adder'! As if He meant that no man should ever point to His example on that sacred occasion to defend the use of intoxicating wine on a secular occasion. It has the appearance of a studied, consistent, Christian arrangement to discard the 'mockery.' If the Saviour used *oinos* at the Supper, it is singular, at least, that He avoided the name by which it was known, and called it '*fruit of the vine*.'

"We submit, too, that the grape itself, or the newly expressed juice, is 'the fruit of the vine' in a truer sense than fermented wine can be. For all chemists say that fermentation destroys the nutritive element of grape-juice, while the unfermented juice is highly nutritious. The latter is innocent and healthful, while the former is 'dangerous' and harmful to persons in health.

"It is objected that Christ said: 'Verily I say unto you, I will no more drink of the fruit of the vine, until that day that I drink it new in the kingdom of God' (Mark xiv. 25). And these words are supposed to imply the use of alcoholic wine. The remarks of Professor Moses Stuart upon this passage furnish a good reply:

"Is there not a sanction here of drinking ordinary wine? Far from it. It is beyond all reasonable doubt that orthodox Judaism has ever and always rejected alcoholic or fermented wine at sacred feasts. Even now, as I have abundantly satisfied myself by investigation, the Passover is celebrated with wine newly made from raisins, where unfermented wine cannot be had. This would seem to explain that difficult passage in Matt. xxvi. 29: "I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." "New" alludes to the wine then employed on that occasion. The meaning seems plainly to be this: "I shall no more celebrate with you a holy communion service on earth; in heaven we shall meet again around our Father's table, and there we will keep a feast with wine appropriate to the occasion—that is, new wine." Of course, we are to under-

stand the language in a spiritual, and not in a literal, sense. But the imagery is borrowed from the wine then before them. Scarcely a greater mistake can be made than to rest the use of alcoholic wine at the sacramental table on the example of our Saviour and His disciples."

We have selected the following extracts from the report of a lecture and remarks in the Glasgow (Scotland) *League Journal* :

At a select meeting which comprised many clergymen and physicians, Dr. B. W. Richardson, speaking on the subject of unfermented wines for sacramental purposes, said : " I think I might say in reference to Dr. Kerr's remarks about the constitution of these wines, that if there is anything in what you may call similitude and in pure symbolism, as represented in the use of wine on the solemn occasion to which he refers, all the question of similitude turns toward a wine that is expressed simply from the grape. I think there is a passage in the service which says : ' This is My blood.' Now, if you take that at all as meaning anything symbolic, then you have a common-sense view in the similitude which does really exist between the expressed juice of the wine and His blood. That is strictly true. If you look at this table on the wall showing the compositions of the two kinds of wine, the one fermented, the other unfermented, you will see that the constituent parts actually of blood and of the expressed wine are strictly analogous. One of the most important elements of the blood, that which keeps it together, that which Plato speaks of as ' the plastic part of the blood,' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood ; and if we come to all the salts, there they are in the blood, and the proportion is nearly the same in the unfermented wine as in the blood ; and if we come to the parts of the wine which go to support the respiration of the body, we find them in the sugar. Really and truly on a question of symbolism, if there be anything at all in that, the argument is all in favor of the use of unfermented wine. But, again, I would put it in this way in support of Dr. Kerr : Presuming that you want the real thing that was fermented for your purposes, I should say scientifically that you could not go to that thing in its purest form. If you really do want to put a fermented substance forward, then you should put it forward in all its purity. The logical argument would be not to take an irregular substance which is called wine,

and which may contain half a dozen things that are altogether apart from the real thing, but the point would be to take an actually pure, simple, fermented substance, altogether free from everything except the fermented substance, the completed process and water. Yet, I suppose, if anything of that kind were put forward in the Church, it would be rebelled at universally. No one would think of doing it. Yet that is what should be done logically if this is to be the thing. You either want a fermented or unfermented agent. If it be decided that a fermented agent is wanted, take it in all its purity; if an unfermented agent, take that which is the natural, simple expression of the juice of the grape—the rich wine.”

Dr. Norman Kerr said: “That at all periods in the history of the Christian Church, in necessity unfermented juice of the grape had been held to be *wine for the purpose of the sacrament*. Witnesses were cited in the original from the second, fourth, seventh, ninth, thirteenth, seventeenth, eighteenth, and nineteenth centuries. Unfermented, unintoxicating wine was, at the present day, recognized as a lawful element of communion by the Methodist Episcopal, and other bodies in America; by the Established Church of Scotland, by a large number of Nonconforming congregations throughout the kingdom, by a considerable array of Established Churches and their mission charges in England, and by the annual Mildmay Conference. One bishop had sanctioned its use, while several bishops had communicated in it and *had made no sign*.”

In concluding his essay on “Communion Wine,” the Rev. W. M. Thayer says: “We ask the reader to compare the evidence upon which we rest our view of the Temperance Cause, with that on which the cause of liberty rests. Is the proof that the Bible denounces American slavery more direct and explicit than the proof that it denounces American drinking customs? Does not the Bible support slavery as clearly as it does the use of inebriating beverages? And more, do we not discard certain customs and habits as *sinful* on less evidence than we ask men to discard intoxicating wine? Do we not accept many theological tenets as Scriptural, on less evidence than we adduce for Total Abstinence Communion Wine? Let reason and conscience answer. Especially let the Church be true. No virtue will rise higher in the world than it is in the Church. If there be a place of safety on this subject, let the Church occupy it. ‘Lead us not into temptation’ in the prayer; let God’s people live as they pray. Tempt no

man with the intoxicating cup, at any time, or in any place. Let the standard be as high at the Lord's table as it is at man's table. A vicious thing in a holy place is out of place. The Church is bound to set a pure and safe example on temperance as really as on religion. '*Abstain from all appearance of evil*,' binds us not to drink beverages that may entice others to ruin. '*Thou shalt love thy neighbor as thyself*' suggests that it is not a *loving* act to set the dangerous example of drinking intoxicating liquors to our neighbor, or his children. '*Do thyself no harm*.' Abstinence is the only sure way to prevent harm to one's self. '*Watch and pray, that ye enter not into temptation*.' There is no more emphatic way of disregarding this lesson, than by tampering with the intoxicating cup. So, also, the exhortations to '*lay your bodies a living sacrifice on the altar of God*,' to '*crucify the lusts of the flesh*,' and many others, are wholly inconsistent with defiling the body by using that which inflames the passions (Isa. xxii. 13), excites to violence (Prov. xxiii. 29), and overcomes and demoralizes many who drink it" (Isa. xxviii. 1; Prov. xx. 1; Isa. xxviii. 7).

Professor Stuart says: "I cannot doubt that *chamets*, in its widest sense, was excluded from the Jewish Passover, when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine, as well as fermented bread, is older than the Christian era. That this custom is very ancient; that it is now almost universal; and that it has been so for some time whereof the memory of man runneth not to the contrary, I take to be facts that cannot fairly be controverted."

SACRAMENTAL WINE IN THE EARLY CHRISTIAN CHURCH.

The editors of a religious serial claim that Paul's reproof to the Corinthians is evidence that the wine used was fermented. "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken."

Adam Clark says in his comment on this passage, quoted above in proof that the wine used was fermented wine, "and one is hungry and another is drunken: *methuei*, was filled to the full; this is the sense of this passage in many places of Scripture." He does not believe it contains any assertion or charge of drunken-

ness, but rather of repletion or excess in the use of food and drink. The Corinthians wrongfully made a meal of what should have been purely a holy ordinance, and in partaking of this meal, the richer members unkindly put to shame by their excess and abundance those poorer members who lacked. Thus eaten, it was not a communion or bond of fellowship, but rather a promoter of pride, gluttony and division. Of pride, because the Apostle says of the rich, that they "shame them that have not;" of division, because "in eating, every one taketh before other his own supper;" and the natural consequence of this separate partaking is, as the Apostle continues, "one is hungry, and another is drunken;" one has had barely sufficient, the other is "filled to the full."

We think it not unlikely that men who would eat the Holy Supper in such a spirit, might even use fermented wine, but there is nothing in the passage above to prove it.

In 1 Cor. x., Paul tells us that we should not lust after evil things, and intimates that by tempting Christ, we may be destroyed by serpents, and he inquires if "the cup of blessing which we bless, is it not the communion of the blood of Christ?" Now what relation has well fermented "generous wine" to blood? We know that it has scarce any relation; and that it makes men see serpents where none exist in the material world, has become a proverb. Verily, as Paul says: "Ye cannot drink the cup of the Lord and the cup of devils," and simply because they are distinct. Can we think that a cup of fermented wine which so frequently makes men see devils, is not the devil's cup?

For the following we are indebted to the Rev. Dr. Samson's able work.

Clement, of Alexandria, presided from A. D. 191 to 202, over the earliest Christian school established at Alexandria, the seat of Greek learning, made illustrious from the days of the second Ptolemy, whose library had invited the Greek translation of the Hebrew Scriptures nearly five centuries before Clement lived. Trained in a complete knowledge of Egyptian science preserved in hieroglyphics, thoroughly versed in the whole range of Grecian wisdom, and learned in the Old and New Testament Scriptures, Clement has enriched all subsequent ages by his works. Their value was realized when the Greek monks, who in 1828 entertained Champollion, showed him on a single page of Clement the correctness of his system of hieroglyphic interpretation, by the earlier

reading of which single page he might have been saved years of exhaustive study. In his treatise on 'Education' (Paed. L. II. c. 53), Clement dwells at length on the natural and revealed law as to wines ; and urges abstinence on youth. He gives a list of wines of different kinds ; mentioning among them a sweet (edus) Syrian wine. He describes the effects of these different wines on the brain, heart and liver ; he says men do not seek wine when really thirsty, but pure water ; and he declares : ' I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul.'

"He cites the fact that men who need unimpaired energies, as kings, must be abstemious. Following up these teachings of reason by Scripture references, he glances over the entire Old Testament, Apocryphal and New Testament testimonies. He quotes Prov. xx. 1, as showing that wine is not a fit companion (*akolouthos*). He cites the wisdom of Sirach (Eccles. xxxi. 22-31), as the summary of worldly wisdom as to wine drinking. Coming to the New Testament, he challenges those who perverted the New Testament statement as to Christ. He asks : ' What was the wine He blest ?' Then, citing the special statement of Luke as to the Passover wine, and the words of Matthew and Mark as to the wine of the Lord's Supper, he makes their meaning more specific for his Greek readers. In the words of Mark and Luke, ' of the fruit of the vine' (*tou gennematos tes ampelou*), and in those of Matthew's fuller statement, ' of the fruit of the vine : ' (*toutou tou gennematos tes ampelou*), Clement regards Christ as pointing to Himself, as He did in His declaration, ' I am the vine ; ' and in order to bring out Christ's emphatic thought, he quotes as if they were Christ's, this fuller statement, ' of the fruit of the vine, even *this*' (*tou gennematos tes ampelou, tes tantes*). To add yet greater force, he asks again : ' And what, indeed, was the wine drunk by the Lord when they said, ' behold a gluttonous man and a wine-drinker.' His reply implies that it must have been the same ' fruit of the vine ' used at the Supper. Coming to the case of the Corinthians who preceded the Lord's Supper by a common feast, as the Supper instituted by Christ was preceded by the Passover, Clement contradicts the assertion that intoxicating wine was there used. He indicates that it is the *food*, rather than the *drink* of the feast to which Paul refers, and that he reproves them for ' clutching at the delicacies,' for ' eating beyond the demands of nourishment.' He

farther intimates that servants brought into the Christian Church, and to the table set for Christian masters, unaccustomed to a common and well-furnished table, would naturally be ignorant of the laws of propriety. That Paul refers to the food rather than intoxicating wine, he thinks manifest for these several reasons: that women are present to whom, according to Greek sentiment, wine was prohibited; that unseemly eagerness 'in eating' is the fault reprovèd: and that the contrast made is between those 'hungry' and those 'surfeited.' The main point, therefore, of the apostle, he thinks, was to rebuke the more wealthy contributors to the feast for tempting their weaker brethren to gluttony. While these comments of Clement, living only a century after John had closed his teachings, are, in many respects, interesting and instructive, they are especially confirmatory of the fact that intoxicating wine was not used by Christ, or introduced at the Lord's Supper in the early Church.

"Origen, at the head of the same Alexandrian school, A. D. 228, is equally explicit."—*Divine Law as to Wines.*

Now, we doubt not the intelligent reader will agree with the author that Clement and the other writers named above, living so soon after the Apostolic days, knew what forms of grape-juice were then regarded as wine or *oinos*, and what kind of wine was used as communion wine in their day, and what kind the Lord and His disciples used quite as well as do the advocates of the "one wine theory" to-day.

"Coming down a century or two later we have," says Dr. Samson: "Basil, the recognized head of the ancient as well as modern Greek Church, bishop of Cappadocia, in Asia Minor, A. D. 374 to 379, in commenting on the songs of deliverance 'of men redeemed,' as was David when he wrote Psalm xxxii. 7, as contrasted with the songs of midnight banqueters, cites this allusion of David as illustrating Christ's spiritual principle in the figure of the 'new wine in old bottles;' and he follows it with severe denunciation of those who seek pleasure from the use of intoxicating wine. On Isaiah v. 22, after dwelling on the 'woe' that falls on a people when their rulers drink wine, he cites the duty of abstinence taught in Moses' Law for the Nazarites, and in Solomon's counsel, 'Look not on the wine.' Applying this truth to ministers of the Christian religion, he says: 'It is becoming (*prepei*) that ministers of the New Testament, in like manner, abstain from wine.' Going farther, he states this as a fact in Grecian history: 'Rulers (*hoi dynastai*) do not drink wine;' and he adds: 'We

who are rulers (*dygustai*) likewise, to the people, should not yield in the least to vice."

In Ps. civ. 14, 15, we read: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth [Not out of the fermenting vat. — E.] ; and wine (*yayin*) that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Again, we read (Judges ix. 13): "And the vine said, Should I leave my wine (*tyrosb*—must), which cheereth the heart of God and man?"

The good wine of the Word always stands, as in the passages above, for food and blessing, and cheerfulness and strength: but how do these qualities apply to wine to-day, if we restrict the term to fermented wine only? Instead of classing it with grass, and herb, and cattle, and bread, and with the blessings of man, it can only be called, at best, a destroyer of food, a curse, an imminent danger to every one who uses it even occasionally, and the cause of misery and woe to families innumerable.

There is no sorrow on earth equal to that which results from a drunken husband, wife, son or daughter, for it is life-long, and attended by unspeakable mortification and vexation; and all this is caused by temperate drinking. Stop this unnecessary habit and drunkenness will disappear.

A correspondent in "The Morning Light" (an English periodical), in an excellent article on communion wine, says:

"There are those amongst us who see so much of the dreadful consequences of drinking, that we dare not on our consciences do anything to maintain the dire delusion that alcohol is not what Dr. Andrew Clark says it is, 'an enemy to the human race.' We should taste in it, if we tasted it, the tears of countless orphans; we smell in it, when we smell it, the blood of murders without end. To us it is the 'cup of astonishment' that any thoughtful Christian man or woman can bear to drink of it, seeing what miseries its use is bringing everywhere upon mankind; and it is to us a 'cup of trembling,' lest we ourselves, by failing to discourage its use in every possible way, should be guilty of prolonging the popular delusions calling it into being.

'Is it nothing to you, O Christians,
As ye sit around the board,
Where the feast is spread before you,
And the rich-hued wine is poured,

That a mighty spirit of evil
 Dwells in that bright wine's flow,
 That pleasure floats on the surface,
 But danger is hiding below ?

'Is it nothing to you though that spirit
 Walks to and fro through the land,
 Scattering the seeds of mischief
 Broadcast on every hand ?
 Those seeds are yielding a harvest
 Of poverty, death, and woe,
 Of ignorance, crime, and madness,
 And you are helping to sow !'

"Shall we help to sow such seeds at all? Above all, shall we help to sow them in our most solemn act of religion? No, Mr. ———. We will not, we cannot do it. And if our ministers and our church committees insist that we shall receive from them either the intoxicating cup or none other, I foresee that there will be some amongst us laymen who will reluctantly be driven to administer the Holy Supper in the true fruit of the vine to our neighbors and ourselves.

H. S. SUTTON."

The writer cannot for a moment harbor the thought that any such resort as the one intimated above will ever be necessary. A little patience is all that is required, for no church committee can long refuse to provide unfermented wine for those who have conscientious scruples against partaking of fermented wine. And it will not be long before all the intelligent members of Christian societies will not only be willing to use unfermented wine as a communion wine, but will be anxious to do so. For a careful investigation of this subject will satisfy every one that, taking the Word of the Lord and the Writings of the Church as our guide, fermented wine is never suitable for this purpose; whereas, on the other hand, there can be no doubt but that the unfermented juice of the grape, new or old, is suitable; and, as a *dernier resort*, we can always prepare raisin wine, such as has been used by the Jews from time immemorial, and also by some of the Eastern Churches, from the days of the Apostles; so that we can have no excuse for using a leavened wine.

"A few years since an English clergyman," says the Rev. William M. Thayer, "who had been intemperate, reformed. At a public meeting in Manchester, he said, confessing his guilt: 'My

greatest sin is not found where I brought the most disgrace upon my Master's cause in the public view ; my greatest sin, in the sight of God, was when I *entered* upon the course which led to drunkenness.' Was he not right ? The intemperate man has incurred guilt somewhere. Was it when he first staggered under the influence of strong drink ? Nay, it was before that. Was it when he had been a moderate drinker one year, two years, or more ? Was it when he drank his tenth, hundredth, or five hundredth glass ? Was it not rather when he quaffed the first glass which lured him to all that followed ? 'It is the first step that ruins.' 'Enter not into the path of the wicked' (Prov. iv. 14). 'Watch and pray, that ye *enter not* into temptation' (Matt. xxvi. 41). The divine prohibition is laid upon the first step to ruin."

The danger is always with the first glass : the reformed inebriate who is looking to the Lord and striving to shun this evil realizes this. "Hence," says the Rev. Dr. Samson, "reformed inebriates, with one voice, have asked for an unintoxicating wine at the Lord's Supper ; and, when this provision has been thought impossible, they have conscientiously abstained often from partaking of the cup."

"It is plain," says the Rev. W. M. Thayer, "that the prohibition of drunkenness prohibits all indulgence which leads to drunkenness : as Dr. Duff says, 'In condemning murder, the Bible of necessity condemns the use of any and all of those means which naturally and inevitably lead to it.' Reference may be made to the unfermented juice of the grape, and the word *much* used to guard them against over-indulgence, since Pliny, Columella, and others say with Dr. Rule, that many Romans were so fond of it that 'they would fill their stomachs with it, then throw it off by emetics, and repeat the draught.' Thus it was with 'honey.' 'Hast thou found honey ?' asks Solomon ; 'eat so much as is sufficient for thee, lest thou be filled therewith and vomit it' (Prov. xxv. 16). Bible temperance is 'moderation' in the use of *good* things, and abstinence from *injurious* things."

The Rev. C. H. Fowler, in his excellent work on "The Wines of the Bible," says :

"Let me give you for a moment an inside look. Here is a young man, gentle, cultured, with his nerves on the surface and his heart in his hand and his soul in his eye, pushes within the reach of this great charmer. It may be in your house on New Year's day he takes his first taste. He finds that that did not kill him ; he tries it again ; he is pressed with work ; he drinks

to strengthen himself, and soon the old story is repeated over in his case—friendless, homeless, ragged, bleary-eyed, bloated, oozing, staggering, creaking in every joint, covered with filth, making his way down to death. That is one process. There is an army of nearly two millions of cases like this. Nearly one hundred thousand annually drop into a drunkard's grave. But that is not all. Go to that home: what is the process there? The wife is as gentle as any woman in the land, trained with the utmost care, never has known what it is to feel the pressure of any need, goes out into that home; soon she finds that there is a shadow by the door. She shudders; she is anxious. Late hours when the husband comes home alarm her; she smells his breath; she misses the accustomed luxuries; ornaments cease to come in, the old ornaments by and by move out; the spoons are sold and gone; the forks follow; one article after another vanishes; the Bible goes, the fence is broken down, the windows are broken out, the gate falls off, the sidewalk is torn up—it is shabby and wretched; then somebody else wants even this house, and the one in the alley is cheaper, and they move into the alley. Now go in. No furniture but a bench; no fire, and it is winter, and the children are huddled together trying to keep warm. The father comes in only half drunk, mad for more liquor; abuses the woman he had sworn to protect; the children cower in the corner, and the last words they hear are the oaths of their father, and the last sight they see is the pale and patient face of the mother. Her friends have left her long ago, lost sight of her; she has dropped out of social life; she has almost forgotten the girls she knew when she was a girl; there she is! In the morn the father is gone, and the children see her cold face clotted with her blood. That is the work of this monster.

“You may take any one of the great army of haggard women that groan and stagger on without hope under the load of shame and in the grip of perpetual want; or any one of the great multitude of children worse than orphans, inheriting a bondage of disease and corruption, bred in alleys, dandled in the lap of sin, trained to crime, and doomed to ignorance and infamy; you may take any one of these human tatters, torn loose from all social restraints and left to flutter in the gales of passion and burn in the fires of delirium, and I will stake this case for the condemnation of this hoary infinite evil at the bar of eternal justice upon a single sigh or sob from any one of this great host of victims. If sentence against this monster was not instantaneous and overwhelming in

the light of human thought, the good Christ would be shut up to open an almighty war for the capture and purification of the eternal throne. It is not thinkable that God can either approve these crimes or stand idly by in this great conflict."

We appeal to you, dear brethren and sisters of the Christian Church, who see the truth upon this subject, to arise and let your light shine: to combine or organize and exert your utmost power, looking to the Lord for strength and wisdom, to overthrow this fearful evil, which is ruining the bright prospects of the young, and making so many homes desolate, and destroying the germs of heavenly life in so many souls.

The moment the drunkard's cup is banished from the communion tables of our churches, its power for evil will be, in a great measure, destroyed, its use as a beverage will then be recognized as a sin, and we may look for the overthrow of the present drinking habits; and never until then.

Shall we, as Christians, retard that consummation so devoutly to be prayed for, by continuing to use, in the most holy ordinance of the Church, a wine which is so unclean and vile that even the heathen would not offer it to their gods?

"Pliny says (c. 18): 'The wines of the early ages were employed as medicine.' * * * 'Wines began,' he continues, 'to be authorized in the six hundredth year of the city.' He adds that even then it was used 'sparingly;' that women never drank it except 'for health;' and that 'since this is consistent with religion (constat religione) it was held impious (nefastum) to offer wine to gods.'

"Athenaus (Deipn. I. 25) mentions especially 'sweet, light, and boiled' Egyptian wines; and states that the Egyptians, like the Greeks, in worshipping the sun, the deification of pure light, 'make their libations of honey (grape-syrup), as they never bring wines to the altars of the gods.' Philo the Jew and Clement the Christian indicate the religious spirit of the Egyptians, in describing the abstinence of the specially devout of their respective religions.

"The laws of the Brahmins of India, embodied in the twelve chapters of the Institutes of Menu, indicate that modern reform is behind the ancients, who, in the earliest ages, had embodied in law the duty of abstaining from intoxicating liquors. The opening chapter declares that 'immemorial custom is transcendent law' (I. 108).

"Among persons to be shunned in society is 'a drinker of

intoxicating spirits' (III. 159). Repeated lists of articles of food which may be presented as oblations to the Deity, and which the Brahmin may receive and eat, such as milk, clarified butter and honey, are given ; but no 'spirituous liquor' is admitted.

"The penance required varies according to the knowledge or ignorance of the drinker. 'Any twice-born man who has intentionally drunk spirit of rice may drink more of the same spirit when set on fire, and atone for his offense by severely burning his body ; or he may drink boiling, until he die, the urine of a cow,' etc. (XI. 91). While the penalty of intentional drinking is so fearful as well as disgusting, it is added : 'Or, if he tasted it unknowingly, he may expiate the sin of drinking spirituous liquor by'—a long list of humiliating penances lasting 'a whole year' (XI. 92). Farther on, wearisome penances are prescribed for a Brahmin who shall 'even smell the breath of a man who has been drinking spirits' (XI. 150) ; or shall 'have tasted unknowingly * * * anything that has touched spirituous liquors' (XI. 151). Proceeding then to the penalties to be followed in the future world, we read (XII. 56) : 'A priest who has drunk spirituous liquor shall migrate into the form of a smaller or larger worm or insect, of a moth, or a fly feeding on ordure, or of some ravenous animal.'"—*The Divine Law as to Wines.*

A curious fact, it is said, has been noted by Professor Van Tieghem. The cells in the root of an apple-tree underwent alcoholic fermentation when the soil was very damp, but he tells us it made even the tree look sick. The Church of the Future is not to be a whisky-drinking, wine-bibbing and beer-guzzling Church. Whisky, fermented wine and beer perform no use in the healthy human body which cannot be much better performed by legitimate food and drink ; and all true philosophy teaches us that use, and not our perverted appetites, should govern our eating and drinking ; that we may have a healthy mind in a healthy body. The Lord has so ordered that the man who lives on the plainest and most healthy food actually enjoys the most in eating and drinking ; for stimulating and poisonous articles soon blunt the taste for healthy food, and do not themselves satisfy. We will simply intimate to the advocates for the use of intoxicating wine as a communion wine and a beverage, that there is a vast difference between the excitement and delight which follow the use of healthy articles of food and drink, and the excitement and delight which follow the use of intoxicating drinks : and that difference is to the body and mind what the difference between heaven and hell is to the soul.

The delights which flow from the use of the former are natural and orderly, and correspond to heavenly delights; whereas, we know very well, by every day's observation, that the delights which flow from the latter are unnatural and disorderly, and correspond to infernal delights.

DUTY TO THE RECLAIMED.

Wine: Ecclesiastical.—Dr. Kerr, of England, in a recent lecture, said he stood on sure ground, for he was on his own domain of medicine. As a physician of some experience in the treatment of habitual drunkenness, he knew that it was not safe for the dipsomaniac to taste intoxicating drink in any circumstances, while in a state of consciousness; and, therefore, he (the lecturer), Churchman though he was, even when a drinker himself, never allowed a reformed drunkard under his care to go near a communion table where intoxicating drink was presented. He was supported in this line of treatment by Dr. A. Fergus, of the General Medical Council, and recently President of the Faculty of Physicians and Surgeons, by Surgeon-General Francis, and by other experts in the higher ranks of the medical profession. A typical instance of the relapse of a reformed inebriate through fermented wine at the Sacrament was adduced, the authority for the facts being at the disposal of the Archbishop of Canterbury.

The lecturer also said he would be disloyal to truth if he did not honestly testify to the serious risk of communion in an intoxicant to the reformed inebriate, and to the yet unfallen subject of the hereditary drink crave. At present what was the fact? Some reformed drunkards had been expelled from the Church altogether; some had deprived themselves of the privilege of communion, and some, while worshiping regularly at an Established Church, communicated at some Nonconformist place of worship where unfermented wine was used. He implored the clergy, as a mere matter of justice and of right, to render the most sacred rite of their venerable Church safe for the weakest of the victims snatched from the fatal embrace of drink.

Does not the poor, reformed inebriate, who is struggling to shun this evil, need the aid to be derived from partaking of the wine at the Holy Supper as much as any one? We ask the thoughtful reader, if the wine of which it is thus dangerous to even take a single swallow, can by any possibility be the same kind of wine of which our Lord and Master said "drink ye all of it"?

A PRACTICAL QUESTION AS TO COMMUNION WINE.

As unfermented wine, prepared and put up, may not always be readily accessible to religious societies at present, what shall they do when they give up fermented wine? Unfermented wine is now preserved of a good quality by several vine-growers, so that by a little effort and reasonable forethought there will be no difficulty in obtaining a supply whenever it is needed. When, however, for any reason this is not to be had, if they can get fresh grapes, they have only to squeeze out the juice and they have a new wine, suitable beyond all question. In an emergency they have only to do as is done by the remnants of the Christian Church in Egypt and other countries: take raisins, wash them and steep them over night, then mash and press them, and they have a pure wine: very likely the identical kind of wine used by the Lord in the administration of the Last Supper.

But in any country where fresh grapes can be had, any intelligent man or woman can in a few hours prepare directly from the grapes, all the wine any society will need for a year.* It only requires that the wine shall be pressed from the grapes—which can be done by the hand—heated to the boiling point, and bottled and sealed while hot. The wine will be sweet, or sour, and in flavor according to the kind of grapes used.

As long as our Churches continue to use fermented wine as a communion wine, so long will it be regarded by their members, and especially by the young, as a good gift from God, to be used temperately. They will, in the future, as in the past, reason that “if fermented wine is suitable for use in the most Holy Ordinance of the Church, it cannot be an unclean, poisonous and dangerous fluid to drink, only it must be drank with moderation.” How can conscientious Christian men continue to celebrate the most Holy Supper with such a fluid and thus furnish the manufacturer of intoxicants and the saloonist with their chief argument; and also thus throw a stumbling-block in the way of temperate and conscientious men who are looking toward the Church as a city of refuge in the evil times which are upon us? Not one word can be found in the Bible which will justify the use of fermented wine either as a communion wine or as a beverage.

Professor Tayler Lewis, in a pamphlet on “Wine-drinking and the Scriptures,” says:

“Our third class of texts, the directly ethical, where wine and its effects, instead of being incidentally mentioned, form the

principal subject, are easily disposed of. They are all one way. Among others in the Old Testament see Prov. xxiii. 29-35, xxxi. 4; Isa. v. 11, xxviii. 1, 3, 7, 8; Jer. xxxv. 1, 19; Dan. i. 8; Hos. iv. 11; Joel i. 5; Amos vi. 6; Hab. ii. 5, 15. They condemn, with no reference to excess or moderation. Wine-drinking is spoken of as a bad thing, leading to ruinous consequences.

“There is one evil state of the soul condemned throughout the Bible. It is that state to which we give the name of intoxication, or inebriation; but which, having no term corresponding to it in the Hebrew, is described and most vividly set before us (Prov. xxiii. 29, 35) in its phenomena and effects. It is the act of a person in health, voluntarily and *without any other motive or reason than the pleasurable stimulus*, using any substance whatever, be it solid or liquid, to produce an unnatural change in his healthy mental and bodily state, either by way of exciting or quieting the nerves and brain, or quickening the pulse. This was wrong—a spiritual wrong, a sin *per se*—not a matter of excess merely, but wrong and evil in any, even the smallest measure or degree. Although there might be much ignorance in respect to its real internal causation, the outward substances known to produce this effect—above all, which were used for the very purpose of producing it (for here was the spiritual crime)—are denounced as something which men are not to touch, not even ‘to look at.’ The description may be scientifically correct or erroneous; it may also be difficult to determine, precisely, what is meant by certain Hebrew phrases in this remarkable passage; but the general sense, as well as the precise point intended, is unmistakably clear. It is intoxicating drink that is meant—intoxicating in any degree—*drinks sought for that very purpose of producing such unnatural change in the healthy human system*. There was to be no moderate drinking (or desire) here. However gentle, exhilarating, convivial or pleasantly soothing might be its first effects, at the last ‘it biteth like a serpent and stingeth like an adder.’

“According to the ethics so noted for its condemnation of all fanaticism, we should have expected from the experienced and conservative Solomon some wise inculcation of prudence, moderation, avoidance of excess, rational use of the good gifts of God, etc. Nothing of the kind. Abstinence, total abstinence, is the lesson, if language can convey that idea. ‘Do not look upon it,’ my son; turn away immediately, as from a venomous serpent; think of its biting, stinging, maddening end, and let not thine eye yield for a moment to its ruby fascination. It was undoubtedly

purser wine than is now to be found on many Christian sideboards ; but the better it is, the more sparkling its hue, the more delightful to the palate as it ' goes smoothly down,' so is it all the more dangerous. The language of the whole passage is most urgent, reminding us of that used (Prov. iv. 15) in respect to other tempting sins that lead to a dreadful end : ' Avoid it, pass not by it, turn from it, pass away.' "

Temperate drinking, or using of intoxicants—substances which excite an unnatural appetite which no healthy food will appease—drinks which by the very law in accordance with which they act, require to be taken in increased quantities ; which are well known to excite disease and to cause premature death ; why ! the very word temperance applied to the use of such beverages is a misnomer ; we might as well talk of temperate stealing, temperate lying, or temperate bearing of false witness ; for not more surely do the latter violations of the moral law, when continued in, pervert man's spiritual nature, than do stimulants man's natural organism. The one class of violations is poisonous and destructive to the soul when indulgence is permitted, the other to the body and soul ; both alike are forbidden fruit.

Let no man pride himself in his ability to walk in the road that leads to destruction, without entering the gates of the pit. We have seen that a natural law leads the so-called temperate drinker on to delirium tremens, by requiring him to increase the quantity used. For this reason firmness of will and endurance are no safeguards against drunkenness. An Alexander who had the energy to conquer the world, could not control his appetite, but died an inebriate. Do we not manifest a lack of wisdom when we imagine ourselves possessed of a strength of intellect and self-control which will enable us to drink moderately without becoming drunkards ? Have we more power of intellect or of will than any of the long list of distinguished statesmen who have died drunkards within the last few years ? Nor is even piety joined to these a safe-guard against drunkenness if a man permits himself to continue the use of stimulants, for not a few who were eminent for judgment and learning have gone from the sacred desk to fill a drunkard's grave.

DUTY OF THE CLERGY.

Major C. B. Cotten, in an article on social drinking in the *Pioneer*, says :

" In this work of temperance reform, a great responsibility

rests upon our clergy, to preach total abstinence from intoxicating beverages, as well as from the other evils and excesses of the day.

"We have reason to believe that, as a class, they do preach in this way; and while a majority practice what they preach, a large minority do not practice total abstinence. True, many, like Dr. ———, are temperance men in the abstract, but practically advocate the drinking of the lighter alcoholic beverages, such as beer and wine, and also, it is said, many make a practical application of their theory by imbibing these beverages more or less. * * *

"At an ecclesiastical convention a few years ago, a discussion on temperance brought up the wine question. A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowed for him to speak.

"The chairman having signified that he would be heard, he said: 'Mr. Moderator, it is not my purpose in rising to answer the argument you have just listened to. My object is more humble, and I hope more practicable. I once knew a father in moderate circumstances who was at much inconvenience to educate a beloved son at college. His son became dissipated, but after he had graduated and returned to his father, the influence of home acting upon a generous nature, actually reformed him.

"His father was overjoyed at the prospect that his cherished hope of other days might still be realized.

"Several years passed, when the young man, having completed his studies and about to leave his father for the purpose of establishing himself in business, was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner wine was introduced and offered to the young man and refused, pressed upon him and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not withstand ridicule. He drank and fell, and from that moment became a confirmed drunkard, and not long since filled a drunkard's grave. Mr. Moderator,' continued the old man, with streaming eyes, 'I am that father, and it was at the table of the clergyman who has just taken his seat, that this token of hospitality ruined the son I shall never cease to mourn.'"

CHAPTER X.

COMMUNION WINE IN THE LIGHT OF THE NEW DISPENSATION — BLOOD OF GRAPES—CHRISTIAN COMMUNITIES OF THE EAST—ACTION OF RELIGIOUS BODIES.

WHEN the wine question is viewed in the light of the New Christianity, and carefully examined, there would seem to be no question as to the kind of wine which should be used at the Holy Supper.

The vine has a good signification, for it signifies “good and truth spiritual.” (*Apocalypse Explained*, 403.) Vine or vineyard signifies the Church where the Word is by which the Lord is known, consequently, the Christian Church. (*Apocalypse Revealed*, 650.) Grapes have a good signification, for they signify the goods of charity, which are the goods of life. (*A. E.* 375.) Grapes and clusters signify works of charity, because they are the fruits of the vine and the vineyard; and by fruits in the Word are signified good works. (*A. R.* 649.) The blood of the grape, or the juice which flows, when the skin is punctured or burst, with little or no pressure but the weight of the cluster, and which is the sweetest portion of the grape, has the highest signification. “The blood of the grape signifies spiritual-celestial good, which is the name given to the divine in heaven proceeding from the Lord; wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord; wine, however, is predicated of the spiritual, and blood of the celestial; and this being the case, wine was enjoined in the Holy Supper.” (*Arcana Coelestia*, 5117.) “By the blood of the grape is also signified truth from spiritual good, the same as by wine in Deut. xxxii. 14.”—*A. E.* 918.

That unfermented wine, which is produced by crushing and pressing the grapes, also has a good signification is beyond question. “‘Thus saith Jehovah, As the *new wine* is found *in the cluster*; and He saith, spoil it not, because a blessing is in it’ (Isaiah lxx. 8): the new wine in the cluster denotes truth from good in the natural principle.” (*A. C.* 5117.) This new wine found in the cluster is not fermented wine, for alcohol is not found

in a cluster of grapes. "Whereas all truth is from good, as all wine is from grapes, therefore by wine in the Word is signified truth from good." (A. E. 918.) If all wine is from grapes, as Swedenborg has assured us, and the grapes do not contain any alcohol, how can we claim that fermented wine, which is full of alcohol, is the fruit of the vine, or that it has a good signification; especially when we know, as we do, that the alcohol is not even the product of the vine, but that it is produced by the actual destruction of the gluten and sugar, both good and useful ingredients of the wine, by ferment or leaven, which signifies "the false of evil," and "the evil and the false," which, Swedenborg tells us, "should not be mixed with things good and true?" And yet in the case of fermented wine, by the ingenuity of man in providing vessels, keeping it at a proper temperature, and with the necessary exposure to the air and no more, this substance—leaven—has been mixed with the new wine, and has disorganized and destroyed the vegetable compounds which the Lord had so carefully organized in the grape for the sustenance of man, until, in the end, there is scarcely a trace of some of the most important and useful of the natural ingredients of the wine left; and until by the destructive action of the leaven there has been substituted for the gluten, sugar, and other organic ingredients of the wine, the most to be dreaded, and which has proved to the human race the most deadly poison ever produced by man, it having destroyed more human beings than all other poisons put together. Swedenborg tells us, as we have already quoted in a previous chapter, that all substances which hurt and kill men have their origin from hell. Thus, then, there can be no question as to the origin of the alcohol in fermented wine. In fact, as we have elsewhere shown, Swedenborg in his work, "Apocalypse Explained" (No. 1035), compares "falses from evil," which we know are from hell, to wine which will induce drunkenness; and we know that the wine which will induce this fearful state, in which reason and self-control are overthrown, is never unfermented wine, but that it is always fermented wine; and history shows that it has induced drunkenness in all ages of the world, even for countless ages before distilled liquors were known. Is there—can there be—any excuse for the use of an intoxicating wine in the sacrament of the Holy Supper, gentle reader? But do not be over hasty to condemn all wine. Please bear in mind that the vine, the grape, the blood of the grape, all have a good signification, unquestionably good, when unpolluted by fermentation. The

same is true of must ; for Swedenborg tells us that “ must signifies the same as wine, namely, truth derived from the good of charity and love.”—*A. E.* 695.

Webster, as we have seen, defines must [Latin, *mustum*] as “ wine pressed from the grape, *but not fermented.*” Worcester defines it, “ the sweet or unfermented juice of the grape : NEW WINE.” So that both authorities say that the unfermented juice of the grape is wine. Must has the same signification because it is new wine. It is only when leaven or ferment commences its fearful work of disorganization, destruction, and pollution in the new wine or must, that it ever has a bad signification ; but after it has been so mixed with leaven and polluted by it, it is perfectly clear that it never has a good signification, for the wine then becomes a perverted and poisonous fluid, as we should naturally expect. Swedenborg says : “ Leaven signifies the evil and the false, whereby things celestial and spiritual are rendered impure and profane.”—*A. C.* 2342.

And yet it is wine, the noble fruit of the vine, corresponding to things spiritual and celestial, which has been rendered by the action of leaven impure, and the natural symbol of spiritual impurity and profanity, which is to-day, with only here and there an exception, being used as communion wine in the organized societies of the Christian Church in this country, and of which men and women, who clearly see the truth, are compelled to partake or stand aloof from the most holy ordinance. Of this wine so generally used, one of the editors of a religious periodical says : “ If one has acquired a depraved taste for it, it may be well for him to deprive himself of it altogether, not excepting its use at the Holy Supper.” Do men acquire a depraved taste for healthy articles, such as bread and fruit ?

Is it not sad that, through the perversion of an ordinance, a teacher in the Church should feel it to be his duty to suggest to some who desire to partake of the Holy Supper, the expediency of remaining away from the heavenly feast, of which the Lord commanded all to partake ? And this, not because of unfitness in themselves, but lest the Supper may lead them into temptation ; and sadder still, that he should not see from the teaching of the Word, and from the philosophy of the Church, and the science of correspondences as contained in the Writings of Swedenborg, that the Lord never placed this temptation before any ; and that it is impossible that He could do so in any ordinance which He instituted for the benefit of His people, and the use of which He makes

obligatory upon them? As the Holy Supper came to us from the Lord, there was nothing about it to incite or minister to a depraved taste.

That men of the Christian Church, who have simply a knowledge of the literal sense of the Sacred Scriptures, should advocate and use fermented wine is not so surprising; but that any man, with the knowledge which he can readily obtain from the Writings of Swedenborg of the spiritual sense of the Sacred Scriptures, and of causes, and the correspondence which exists between all natural and spiritual things, habits, and effects, and the express teaching of Swedenborg upon this subject, to which we have referred in this work, can for a moment attempt to justify the use of fermented wine as communion wine, is beyond the comprehension of the writer, upon any other supposition than that he has not carefully examined this subject; and to bring this question fairly before his brethren, and to ask their most serious consideration of it, is the object of this chapter.

Says the Rev. Dr. Nott: "Can the same thing in the same state be good and bad; a symbol of wrath and a symbol of mercy; a thing to be sought after and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? No, certainly."

"Here, then," says Dr. Rich, "is the rational and righteous basis for the discriminating statutes of God. The beverage that was characterized by power to produce a sensible stimulation, a nervous excitement, was forbidden: the beverage that satisfied a natural appetite and afforded strength without stimulation was commended."

Dr. Rich's special conclusion is thus stated: "There is no threatening, or prohibition, or visitation of judgment, as I can remember, based on the discrimination between an excessive and a limited or temperate use (as it is called) of intoxicants."

"I think," says the Rev. Joseph Cook, "it is beyond dispute among the scholars of the first rank, that at the Passover the wine used was non-intoxicating, and that our Lord instituted the Holy Supper with such wine."—*Encyc. Brit.*, 8th ed., art. "Passover."

In one of his former tracts, the writer purposely avoided a full consideration of this subject; for he felt that the impropriety of using an intoxicating wine in the most Holy Supper was so manifest that it was unnecessary to say more than barely to allude to the subject, and to call the attention of Christians to it. But

some rather rough experience, and further consideration of the subject, has satisfied him that he was mistaken as to the necessity and too hopeful in his expectations; and to-day he is thoroughly convinced that nothing is more necessary or desirable for the welfare of the Church, than that this subject should be discussed fully and fairly. So long as intoxicating wine is used for sacramental purposes, drunkenness will never cease in the Church; for many of its members, and the young people who are looking toward the Church, will reason that "if it is suitable for such a purpose, it cannot be bad in itself; and it will not harm me to drink a little—'temperately,' of course." * Among those who begin to drink this seductive fluid, a goodly number will inevitably become drunkards; and many more will richly deserve the name, and die from the effects of drinking, whose fall may not be so complete and open as to cause them to be generally recognized as drunkards. All who drink intoxicating drinks, as we have seen, will be injured thereby, in mind and body, to a greater or less extent; for they are almost sure to become "moody in mind and diseased in body, sooner or later," however "temperately" they may use such beverages.

"When a reformed drunkard," says the Rev. Joseph Cook, "sits down in a pew, and finds his neighboring Church member a moderate drinker, and his pastor holding up the Bible in one hand and the glass of moderate drinking in the other, the struggling, converted inebriate has not come into a place of safety. The Church is not a fold that is securing him from the wolves; it is not a place where he can repose."

The cultivated grape, as we understand it, is, beyond question, a "good gift of God," and has no impurities; for with the exception of the seeds and skin, it contains nothing but what is useful to sustain, nourish and build up the body of man. There is, so far as we know, no other vegetable fluid which so perfectly contains all the constituents required to nourish the human body as unfermented wine, and it is for this reason that it has a similar signification to that of blood; whereas, chemistry demonstrates that fermented wine, with the exception of a portion of the sugar—and even this is not always present—contains few, if any, of the valuable vegetable compounds which were organized for the sustenance of man, in the fruit of the vine, which have not been either entirely or partially changed in the direction of decay; and we have in their stead, resulting from the destruction of the gluten and sugar, alcohol, the most pernicious poison known to, or used by man. It would seem that the great change which is

wrought upon the pure grape-juice by leaven, should satisfy every Christian that fermented wine is not suitable for a drink or for sacramental purposes.

From the whole of the Jewish representative worship these two ordinances, Baptism and the Most Holy Supper, were passed over into the first Christian Church; and then continued into the New and Everlasting Church now being built up. "Of all those representatives the Lord retained but two, which were to contain in one complex whatever related to the internal Church. These two are Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and particularly at the feast of the Passover."—*True Christian Religion*, n. 670.

It will be seen, then, that the Holy Supper was wholly representative and correspondential, and that the correspondences which pertained to the Jewish Passover, so far as leaven, which always has an evil signification, is concerned, belong to this in every particular.

We know that in the Passover everything leavened was strictly prohibited, and we have every reason to suppose that the Lord took the Passover cup when He instituted the Holy Supper, and consequently that it was unfermented wine which He styled the fruit of the vine. The following is Swedenborg's formula for preparing bread for the Holy Supper:

"That in the Holy Supper, bread (which is there fine flour mixed with oil) and wine signify love and faith, thus the all of worship."—*A. C.* 4581.

There is no leaven here, and nothing leavened, for Swedenborg draws the above from the meat offerings and drink offerings described in Leviticus xxiii. and Numbers xv. Will our Christian brethren please note this? Swedenborg, in speaking of our Lord's remarks after He had instituted the Holy Supper, says: "Good from truth and truth from good, whereby the intellectual principle is made new, or the man is made spiritual, is signified by the fruit of the vine; the appropriation thereof is signified by drinking. To drink denotes to appropriate, and is predicated of truth. That this is not done fully but in the other life, is signified by, 'until that day when I shall drink it new with you in My Father's kingdom.' That the fruit of the vine does not mean must or wine [*non mustum nec vinum*], but somewhat heavenly of the Lord's kingdom, is very manifest." (*A. C.* 5113.) It is perfectly clear from the above that Swedenborg did not understand that the material wine which the Lord and His disciples had been using

when He instituted the Holy Supper, was fermented wine. It is certain that he had in mind unfermented wine by his using the terms must or wine. So that if we accept Swedenborg as authority as to the kind of wine used by the Lord and His disciples in this Holy Ordinance, we must admit that they used unfermented wine.

Why should we not follow the Lord's example, and use unfermented wine instead of fermented or leavened wine? Why should we persist in using an intoxicating wine which will cause stupor, drunkenness, insanity, disease and death, and which we know, according to the philosophy of the Church, has its origin from hell, and which Swedenborg directly compares to falses from evil, as we have seen? (*Apocalypse Explained*, 1035.) Can we imagine it possible that Swedenborg would have compared a wine which is suitable for use in the most Holy Supper, to the worst kind of falses—falses from evil? Please remember that he gives us no chance to doubt as to the kind of wine to which he refers in this comparison; it is the wine that causeth drunkenness. Is it possible that the Christian Church can prosper while it uses such a wine in this most Holy Ordinance, and while many of its preachers, writers and members justify and advocate its use as a beverage, and set the example of using it? Is it not time that we, as Christians, "put a difference between holy and unholy, and between clean and unclean"? "Do not drink *wine*, nor drink that maketh drunken."—Lev. x. 8, 9.—*A. C.* 1072.

The Writings tell us that, "To prevent also the celestial principle of the Lord, which is the Lord's *proprium*, and which alone is celestial and holy, being commixed with man's *proprium* which is profane, in any representative rite, they were enjoined not to sacrifice or offer the *blood of the sacrifice on what was leavened* (Ex. xxiii. 18; xxxiv. 25), *what was leavened* signifying what was corrupt and defiled." (*Arcana Cœlestia*, 1001.) "Whereas, the conjunction of the Lord with mankind is effected by love and charity, and faith thence, those celestial and spiritual things were represented by the unleavened bread which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by anything profane, that what was fermented was so severely prohibited, that they who ate it should be cut off; for they who profane things celestial and spiritual must needs perish."—*A. C.* 2342.

How wonderfully clear the science of correspondences makes this entire subject. "The false," says Swedenborg, "does not

accord with good, but destroys good ; for the false is of evil, and truth is of good.”—A. C. 7909.

“Leaven denotes the false,” we are told by Swedenborg. (A. C. 7906.) And as good in truth, which nourishes and gives substance to the regenerating spirit of man, is destroyed by the false, if man imbibes and appropriates the false ; so leaven in its action on unfermented wine, to the extent that fermentation proceeds, perverts, destroys, separates, or precipitates everything which nourishes the material body of man as good does his spirit. It destroys the gluten, the albumen, the sugar, the phosphorus, the malic acid, bitartrate of potash, and the tartrate of lime, which give substance to the wine, and which cause it, when boiled, to form a rich, thick syrup, and if boiled a sufficient length of time, a comparatively solid body, capable of being restored to its original integrity by the addition of water. You can get no rich syrup, and little or no valuable solid body of food substance from what is regarded as good, well-fermented wine ; for the bread portion which nourishes the material body of man as good in truth does his spiritual body, has been mostly destroyed by leaven. Surely, an intelligent Christian need not go beyond the clear correspondences in this case to be satisfied that fermented wine is in no way a suitable article for any one to imbibe, or to be used as sacramental wine. If any one is not satisfied, he has only to contrast the different action of unfermented and fermented wine upon the body and mind of man. The former nourishes and builds up the body, without any unnatural excitement ; the sweet, which corresponds to spiritual delights, makes glad the heart of man ; it creates no unnatural appetite, and therefore does not require to be taken in increased quantities to satisfy the appetite for it ; it causes no disease peculiar to itself, even when taken in excess—no disease which any other healthy article taken in excess might not cause.

We scarce need repeat how totally different from all this is the action of fermented wine. It gives comparatively little nourishment to the human body, for most of its nourishing portion has been destroyed. It causes the most intense excitement—even to insanity—and we all know of the infernal delights which it excites ; of the perverted appetite which is not satisfied, as in the case of healthy articles, with a regular supply, but demands an increase until drunkenness or other forms of disease ensue. We are all familiar with the fearful diseases which it causes—the drunkenness, insanity, *delirium tremens*, gout, etc. Surely, we must lay

aside our common sense, and close our eyes, ears and nostrils to what we see, hear and smell around us, before we can even begin to justify the use of fermented wine, for any purpose, except as a medicine, as we use other poisons.

“Clusters and grapes signify the good of charity. * * * By the blood of grapes is also signified truth from spiritual good the same as by wine in Deut. xxxii. 14. The reason why grapes signify the good of charity, is because by a vineyard is signified the spiritual church, and by a vine the man of that church ; wherefore by clusters and grapes, which are the fruits, are signified the goods which constitute that church, which are called spiritual goods, and also goods of charity ; and whereas all truth is from good, as all wine is from grapes, therefore by wine in the Word is signified truth from good.”—*Apocalypse Explained*, 918.

“Any one knows, or may know, that bread and wine are what nourish the body—the bread as meat and the wine as drink—and that in the Word, which in its inmost is spiritual, those things also must be spiritually understood. Thus bread signifies all spiritual meat, and wine all spiritual drink ; spiritual meat is all the good which is communicated and given to man by the Lord, and spiritual drink is all the truth which is communicated and given to him by the Lord.”—*Apocalypse Explained*, 329.

In Joel ii. 23, 24, we read : “Sons of Zion, rejoice and be glad in Jehovah your God, for He shall give you the former rain in justice ; yea, He shall cause the rain to come down for you, the former and the latter in the first, that the corn-floors may be full of pure corn, and the presses overflow with must (*tirosh*) and oil.” Swedenborg, in giving the spiritual sense of the above passage, says : “By the sons of Zion are signified those who are in genuine truths, whereby they have the good of love, for by Zion is signified the celestial Church, which is in the good of love to the Lord by genuine truths. * * * That the Lord flows in with the good of love into truths continually, is signified by : ‘He shall cause the rain to descend, the former and the latter in the first ;’ the good of brotherly and social love thence derived is signified by the corn-floors being full of pure corn ; and that thence they shall have the truth and good of love to the Lord, is signified by the presses overflowing with must (*tirosh*) and oil ; with those who are of the celestial Church of the Lord there is the good of brotherly and social love, which love, with those who are of the spiritual Church, is called neighborly love or charity.”—*Apocalypse Explained*, 644.

Here we have the very highest signification given to must or

the unfermented juice of the grape and to unrancid oil, as they abound or overflow from presses. When pure, as they were created and preserved by the Lord in the grape and olive, they both have a good signification, and when pressed from their natural receptacles both continue to have a good signification until perverted and polluted by noxious germs from the atmosphere.

Some of the advocates of fermented wine, in their reviews of our former works, represent that Swedenborg, when referring to the wine of the Holy Supper, invariably uses the word *vinum* (wine). If this representation were true, it would be of no weight in this discussion, unless it were also shown that whenever he uses the word *vinum* he invariably has reference to fermented wine. We have conclusively and repeatedly shown in the preceding pages, by the testimony of Swedenborg himself, that he, writing more than a century ago, like the most intelligent scholars of this day, distinctly includes within this generic word the juice of grapes as it is pressed from grapes : and unfermented must, as well as fermented wine. Thus, if it were true, as claimed in these journals (but we will show it is not), that Swedenborg uses only *vinum* in reference to the Holy Supper, even then the unwarrantable inference made by our critics shows with how little care the writers of the criticisms alluded to have examined this subject.

To show the reader how far from the truth the above representation is, the writer will make a few quotations from the *Apocalypse Explained*, n. 376, where Swedenborg speaks of *vinum* with especial reference to the Holy Supper. He commences by giving the signification of *vinum* (wine), and the reader will see what illustrations follow, all being taken from the same number : "That wine (*vinum*) signifies spiritual good, or the good of charity and of faith, which in its essence is truth, is evident from the following passages in the Word." Then follow among others these passages : "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat ; yea, come, buy wine (*vinum*) and milk without money and without price' (Isa. lv. 1). That the wine (*vinum*) and milk here mentioned, which were to be bought without money and without price, do not signify milk and wine (*vinum*), but things purely spiritual, to which they correspond, must be obvious to every one ; wherefore by wine (*vinum*) is signified spiritual good, which in its essence is truth, as was said above, and by milk the good of that truth."

"So in Joel : 'And it shall come to pass in that day, that the mountains shall drop down new wine (*mustum*), and the hills shall

flow with milk, and all the rivers of Judah shall flow with waters.' * * * By the mountains dropping down new wine (*mustum*) is understood every genuine truth derived from the good of love to the Lord" (III. 18). Does man receive any higher truth than every genuine truth derived from the good of love to the Lord?

"So in Amos: 'Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine (*mustum*) and all the hills shall melt' (ix. 13). * * * By the mountains dropping sweet wine (*mustum*) and the hills melting, is signified as above, namely, that from the good of love to the Lord, and from the good of neighborly love or charity, there should be truth in abundance, sweet wine (*mustum*) denoting truth." The original is, "*mustum ibi seu vinum est verum*"—"must there or wine is truth."

"And again: 'It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, to serve Him with all your heart and with all your soul, that I will give you the rain of your land in due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine (Hebrew, *tiros*—Latin, *mustum*—English, must), and thine oil' (Deut. xi. 13, 14). * * * The things which were said and commanded by Jehovah corresponded to things spiritual, and consequently the blessings of the earth here mentioned [among which the reader will notice must.—E.] correspond to the blessings of heaven. * * * Wherefore by the corn, wine (*mustum*) and oil, which they should gather, are signified every good and truth of the external and internal man." Can we have anything more?

"So in Jeremiah: 'Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine (*mustum*), and for oil, and for the young of the flock and of the herd' (xxxi. 12). Here, by wheat, new wine (*mustum*) and oil, are signified goods and truths of every kind."

Again in Isaiah: "'The treaders shall tread out no wine (*vinum*) in their presses' (xvi. 10). * * * It was customary to sing in the vineyards and in the wine-presses when the grapes were trodden into wine (*vinum*) on account of the representation of the delights derived from truths, which were signified by wine (*vinum*).'" Here we have the juice of the grape as it is trodden from the grape called wine (*vinum*) by Swedenborg.

Again in giving the signification of Jeremiah xlviii. 32, Sweden-

borg says: "The truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses."

"And in Hosea: 'The floor and the wine-presses shall not feed them, and new wine (*mustum*) shall fail in her' (ix. 2). By the floor and the wine-press are signified the same as by corn and wine (*vinum*), because in the corn-floor and wine-press, corn and wine [In the original these words, "corn and wine," are not repeated, but simply "these they collected together."—E.] are collected together." Here the reader will see that grapes as they are collected in wine-presses are called wine (*vinum*).

"By the new wine (*mustum*) mourning, and the vine languishing, is signified all the truth of the Church, to mourn and to languish denoting deprivation."—*A. E.* 376.

It will be seen from the above extracts from this number (376) of the *A. E.* that Swedenborg gives to must, in no less than six cases or illustrations, the full signification of wine, and then he goes on to say:

"Who cannot see that the meat-offering and the drink-offering, which were bread and wine, could not be pleasing to Jehovah for worship, unless they had signified such things as belong to heaven and the Church? From these considerations it may now be evident what is involved in the bread and wine used in the Holy Supper, namely, that bread involves the good of love to the Lord derived from the Lord, and wine, the good of faith which in its essence is truth. Inasmuch as wine signifies the good of faith, which in its essence is truth, therefore the Lord, when He instituted the Sacrament of the Supper, said: 'But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' * * * By the fruit of the vine, or the wine (*vinum*), which the Lord said He would drink new with them in the kingdom of His Father, or when the kingdom of God should come, is signified all divine truth in heaven and the Church, which would then proceed from His Divine Human Principle; wherefore He calls it new, and in another place His blood of the New Testament, the blood of the Lord signifying the same as wine (*vinum*)."—*A. E.* 376.

We have in the above quotations, written with direct reference to the Holy Supper, the full signification of wine repeatedly given to must; and to unleavened must, too, beyond the possibility of a doubt; for it is must as dropping from the mountains, must as it was gathered in in the grapes, must as it was trodden from the grapes, must in the wine-press, as the reader will notice. Here,

then, for every one believing in the New Christianity or on the Lord Jesus Christ, we have the unfermented juice of the grape with the full signification of wine for use in the Holy Supper. While the blood of the grape may perhaps have the highest signification possible, no pressed wine ever has a higher signification than that given to must both in the above and in many other passages which we have brought to the support of our position. If there is a single passage in Swedenborg's writings which clearly teaches that either leavening must or leavened wine ever has a good signification, the writer has yet to see it; nor has such a passage ever been produced by his critics, although he has repeatedly called on the advocates for the use of fermented wine to produce a single instance. We know that fermentation, as we have already noticed, changes the vitality or life of the wine totally, not only in its essential structure and ingredients, but also in its ability to affect man both physically and mentally. If unfermented must has a good signification, as has been abundantly shown, how can fermenting must and fermented wine ever have a good signification?

With, perhaps, the exception of *Ahsis*, which Swedenborg translates into Latin by *merum* (sweet wine), there is no word in the Bible used to designate the juice of grapes to which Swedenborg so uniformly gives a good signification, even the very highest—with the exception of the blood of the grape—as he gives to the Hebrew *tirosh*, which he translates into Latin by *mustum*, of which the English is must. This word, in a great majority of the cases where it occurs in the Bible, is translated in the English Bible by the word wine; and though Swedenborg translates it generally, if not always, by *mustum*, the translators of his works often, as we have seen, render Swedenborg's *mustum* by wine. This, with a one-sided view of Webster's and Worcester's dictionaries, seems to be what has led our critics astray.

Must, as we have seen, is simply used to designate newly-pressed wine, and it is *wine*, just as newly-pressed cider is *cider*. We have seen in the preceding pages that the juice of grapes as it drops from grapes, as it is squeezed from grapes, as it is trodden from grapes, as it is pressed from grapes, and as it flows from the press, is wine; and has been called wine in Hebrew, Greek, Latin and English; and that Swedenborg distinctly recognizes it as wine, and repeatedly gives it as high a signification as he ever gives to any form of wine, excepting it may be, as we have said, the blood of the grape; which is simply the sweetest portion of the juice of

the grape which flows most readily when the skin is punctured or ruptured. While must, when predicated of the natural, signifies natural truth, it is just as certain that when predicated of the spiritual and celestial it signifies spiritual and celestial truth, as it is that wine has such significations. This is abundantly proved in the preceding quotations.

Here, then, we have, either as it is squeezed or pressed from grapes, or as preserved by boiling, or by settling in wells of cold water, or even by sulphurization, the pure, unfermented juice of the grape, the new wine for the new age and the New Christianity; a wine discarded by the first Christian Church as it approached its consummation. Shall we use it as a sacramental wine, or shall we still cling to the drunkard's cup, and thus set an example which has encouraged, and is encouraging many a member of all churches to travel the broad road which has led and will continue to lead so many to sorrows and woes untold, and finally to a drunkard's grave and a drunkard's future? May the Lord in His mercy open our eyes to see the truth, and enable us to put this fearful evil away from our Church organizations, and the drinking of intoxicating drinks away from our homes, is the prayer of many a wife as she weeps over her husband as he comes blear-eyed and besotted into her presence at midnight; of many a mother as she spends the long hours of night in watching for the return of her son from the "*chatty, brilliant and entertaining*" company where "*the affections are vivified*" by "*the ambrosial odor of wine greeting the nostrils.*" Who can realize the fearful anguish of the mother as she beholds that her son's "*ideas flow more freely, the senses are more acute,*" through the excitement of drink, and she realizes for the first time that he is becoming a drunkard?

A clergyman having called the writer's attention to two passages in the Writings, one in the *True Christian Religion* and the other in the *A. C.*, bearing on the subject of sacramental wine, he was requested to send a copy of the same, which he did, as follows:

"The passage to which I referred is *T. C. R.* 708. 'A feast of wines on the lees, or of sweet wine,' is in Latin, '*convivium fecum seu vini suavis.*' '*Fecum*' is from a word which means grounds, sediment, lees, dregs. '*Suavis*' is from a word meaning sweet, pleasant, agreeable. In Tafel's Latin edition of the *T. C. R.*, the words '*vini suavis*' are put in small caps. The following words are added—'this refers to the sacrament of the Holy Supper to be instituted by the Lord.' The words '*seu vini suavis*' are used in

explanation of '*convivium fecum*,' which certainly would not have been necessary if there were but one kind of wine.

"The other passage is *A. C.* 2341, where *E. S.* seems to substitute 'of sweet wines' for 'wines on the lees.' The *A. V.* reads 'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, *a feast of wines on the lees*, of fat things full of marrow, of wines on the lees well refined.' Swedenborg makes it read: 'Jehovah Zebaoth shall make unto all people in this mountain a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined.' In the explanation he seems to teach that not only in the Holy Supper, but in all the feasts in the Jewish Church, 'wines on the lees' or sweet wines are used."

In old fermented wine, which is so especially praised by lovers of wine, chemists tell us that the sweet or sugar, which corresponds to spiritual delights, is generally entirely destroyed; and it is always destroyed to the extent fermentation has progressed, and this sweet product of the vine is perverted into an intoxicating fluid by leaven. Only think, dear reader, of using a wine thus perverted and polluted, as a communion wine! The day is not far distant when all Christians will turn from the idea of using a fermented wine at the Holy Supper, with horror, as do the isolated remnants of the First Christian Church in Egypt to-day; as the writer was told they do, by missionaries at Cairo, Egypt.

"Wine (*vinum*) signifies truths of doctrine from the Word, grapes signify the good from whence truths are derived" (*A. E.* 374). This is clear and direct.

"And the truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses" (*A. E.* 376). Not in the fermenting vats.

Wine in the Cluster.—"Thus saith Jehovah, as the new wine is found in the cluster; and He saith, Spoil it not, because a blessing is in it' (Isaiah lxx. 8). The new wine in the cluster denotes truth from good in the natural principle" (*A. C.* 5117). Is this fermented wine? Swedenborg informs us that "new wine signifies the truth of the Word" (*A. E.* 618). "New wine signifies spiritual good" (*A. E.* 323). "New wine (Luke xv. 29) is the divine truth of the New Testament, consequently of the New Church, and old wine is the divine truth of the Old Testament, consequently of the Old Church" (*A. R.* 316). This is pretty clear, and shows what kind of wine Christians at this day should use. "Must signifies the same as wine, viz., truth derived from

the good of charity and love" (A. E. 695). And again: "By the produce of the wine-press was signified all the truth of the good of the Church, the same as by wine."—A. E. 799.

"For by the blood out of the wine-press is meant the juice (*mustum*) and wine (*vinum*) from the clusters that were trodden, and the juice of the grape (*mustum*) and wine (*vinum*) have a similar signification" (A. R. 653). That two fluids so totally different in their chemical composition and in their effects on man as unfermented and fermented wine cannot both have a similar signification is self-evident.

Joel. i. 10: "That field and ground denote the Church, corn its good, and the new wine (*mustum*) its truth."—A. C. 3941.

"Wine (*vinum*) in the wine-press shall they not tread" (A. R. 316). Do the treaders tread fermented wine in the wine-press? "That by the wine-press, and the treading thereof, is signified the production of truth from good, by reason that the grape signifies spiritual good, and the wine (*vinum*) made from the grape the truth from that good, appears from the following passages. * * * The wine-presses overflow with must (*mustum*) and oil, signifies that from the good of charity they have truth and its delight" (A. E. 922). If must overflowing from the press signifies truth and its delight, what more does wine signify?

"By the blood of the grape is also signified truth from spiritual good, the same as by wine in Deut. xxii. 14. The reason why grapes signify the good of charity is because by a vineyard is signified the spiritual Church, and by a vine the man of that Church; wherefore by clusters and grapes which are the fruits, are signified the goods which constitute that Church, which are called spiritual goods, and also goods of charity; and, whereas, all truth is from good, as all wine (*vinum*) is from grapes, therefore, by wine (*vinum*) in the Word, is signified truth from good" (A. E. 918). There is no room for wine from leaven—or for leavened wine—here; for we are distinctly told that all truth is from good, as all wine is from grapes. Truth is from the Lord, and so are grapes and their juice. If truth does not require to be polluted by falses from evil before we imbibe it, it is certain that wine does not require to be polluted by leaven, which corresponds to falses from evil, before we drink it.

An advocate of the "one wine theory" says:

" 'It was,' as we are taught in the Writings 'of the Divine Providence of the Lord that (with the Catholics) in the Holy Supper, the bread is

given, which is the flesh, but not the wine (*vinum*), which is the blood ; and yet it is the blood which vivifies the flesh, as the wine does the bread * * * else they would have profaned holy things like the Jews' (*A. C.* 10040). There seems at the present time to be an extension of this judgment also to the Protestant Church, in that it is beginning to substitute for wine unfermented grape-juice, whereby the representative character of the Holy Supper is changed and perverted."

If it was of the Divine Providence that wine was not given in the Holy Supper to Catholics, is it not manifest that when the Protestant Church separated faith from charity and taught the doctrine of faith alone, that it was also of the Divine Providence that this Church chose fermented wine instead of the pure unfermented "fruit of the vine" which is so strictly analogous to the blood that vivifies the flesh? For what greater profanation of holy things can there be than to substitute for, or offer as a representative of, the blood of the Lord, a liquid filled with the impurities of leaven and emptied of almost every element analogous to the blood which it should represent? Yet no other fluid could so well correspond with the state of those who held (as did many of the Protestant Churches at the time of the Last Judgment in 1757) the doctrine of justification by faith alone ; for it is full of that vinous spirit called alcohol, which Swedenborg compares in its effects on man with the doctrine of faith alone on the clergy—the one intoxicating physically as the other does spiritually. Can any correspondence be clearer than this? And is it not of Divine Providence, too, that as that doctrine is loosing its hold on them, so do they begin to throw off the alcoholic communion wine which corresponds to their old spiritual state?

Beyond all question, if we accept the Word of the Lord as authority, and in the opinion of the writer beyond the possibility of a doubt if we accept Swedenborg as an authority on this subject, the recently expressed juice of the grape, used before fermentation has commenced, is appropriate for use in the Holy Supper. Except it is to be preserved by some one of the processes we have described in a former chapter, or when it may be kept below the temperature of 50° until it is needed, it should not be pressed from the grape earlier than the night before the day on which it is to be used ; and then it should be bottled and carefully corked. It may be prepared by pressing the grapes directly by the hands, as we have seen was often done by the ancients ; or by any other method.

This recently expressed must, or new wine, is certainly appropriate, as Swedenborg tells us that must has the same signification as wine, namely : " Truth derived from the good of charity and love " (A. E. 695) ; and that " new wine is the divine truth of the New Testament—consequently, of the New Church ; and old wine is the divine truth of the Old Testament, consequently of the Old Church " (A. R. 316), which came to its end at the time of the Last Judgment in 1757.

By must, we know, he does not mean must during the process of fermentation, but that he does mean the recently expressed juice of the grape before fermentation has commenced ; whereas fermented wine which has been so generally used, he compares to fables from evil, as we have seen.

There are seasons of the year when fresh grapes can be had about as readily as wine ; and if grapes grown in a warm climate can be had, we have a sweet wine, very pleasant to drink ; but let them be grown where they may, in the unfermented juice pressed from them, we shall have a wine more palatable to the *unperverted taste* than the " stuff " which is sold as fermented wine.

In this unfermented wine we have a fluid which can justly be termed the fruit of the vine, and which is not produced by leaven, like the essential ingredients in fermented wine.

The objection was made to the writer by a respected clergyman that wine, either recently pressed from the grapes, or bottled unfermented wine, if exposed to the air, would not keep ; and if a part of a bottle were used, the rest would spoil before an occasion again occurred for using it ; and he seemed to think it was an indication that it was not suitable for this purpose. In reply, we reminded him of the fact that if special pains were not taken to deprive the bread, which he uses for this purpose, of its moisture, it would spoil, or become mouldy and sour ; and that the meats, fruits and vegetables from which he daily eats would spoil on keeping, many of them in a very short time. Again, we called his attention to another important fact, namely, that the use of mouldy and sour bread, tainted meats, and decaying vegetables, however objectionable such use might be—and the writer would be the last man to advocate their use—would be far less objectionable than the use of fermented wine ; for they would not impair to so great an extent man's freedom and reason, and would never make him drunk, either naturally or spiritually ; whereas, the use of fermented wine causes insanity and natural drunkenness, and

affords a plane of influx for evil spirits which tend to infatuate and render men insane in regard to spiritual things.

When it is desirable to preserve wine for future use, we have only to heat it to the boiling point and pour it, while hot, into bottles, or into glass fruit-cans, and seal it up with sealing-wax if in bottles, or can it as fruit is canned. Thus preserved it will keep for years.

Wine has a similar signification to blood. Blood is composed, not simply of water, which is from the mineral kingdom, and corresponds to truths upon the natural plane of life, and is the medium through which nourishment is conveyed to every part of the material body, but it also contains in a state of solution all the substances required to warm and build up the material body, which correspond to good, all harmoniously blended in one fluid, a living current which is to the body of man what Divine Truth, always united with Divine Good, is to his soul. It is perfectly clear that wine has a similar signification, because it has a similar composition. It has the water from the mineral kingdom; the sugar, which is so delightful to the innocent child, and which is appropriated to warm the material body; the gluten or bread part, which gives substance to the various tissues; the phosphorus for the brain, the lime for the bones; the potash for the tendons and ligaments; and there is perhaps no part of the body which does not receive some nourishment from pure unfermented wine.

THE BLOOD OF THE GRAPE, AND THE CORRESPONDENCE OF SUGAR OR SWEET.

This is the juice which flows almost or quite spontaneously from the grape, when the skin is wounded or broken, before the application of much pressure. It is the sweetest portion of the juice of the grape, and was frequently preserved separately by the ancients. Owing to its containing a large amount of saccharine matter, and very little gluten, it does not ferment as readily as the juice which is obtained by pressure. In Gen. xlix. 11, "He hath washed His garments in wine, and His covering in the blood of grapes," speaking of the Lord; here wine denotes spiritual good from the divine love, and the blood of grapes denotes celestial good thence derived. * * * Again, 'and thou drinkest the blood of the grape, new wine.'

In the passages from the Writings, quoted in the preceding pages, we are distinctly taught that wine in the cluster and the

blood of the grape have a good signification. Simply pressing the wine from the grape does not change its character ; it is still good. The reason why the blood of the grape was not required to be used in the Holy Supper was not because it had not a sufficiently high correspondence, as a religious periodical leads its readers to infer, but because this sweetest portion of the unfermented juice of the grape had too high a correspondence, as will be seen by the following from the *A. C.* 5117 : “ In Deut. xxxii. 14, speaking of the Ancient Church. * * * the blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord : wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord : wine, however, is predicated of the spiritual, and blood of the celestial ; and this being the case, wine was enjoined in the Holy Supper.”

The editors of a religious periodical say : “ On account of its lack of ripeness and perfection, *must* signifies *natural* truth, but *wine* the spiritual, thus truth from good. (*A. C.* 3580, 5117.) From this we see that for the Holy Supper not the unfermented juice, nor partly fermented must, but good, old, fermented wine should be used.”

Now, kind reader, if you have the “*Arcana Cœlestia*,” please turn to No. 3580, and you will be astonished at the above statement. You will be able to see how easy it is, simply by omitting five words which qualify the ideas intended to be conveyed by Swedenborg, to give to the reader an entirely erroneous idea, and to base an argument thereon. You are given above clearly to understand that must never has any higher signification than *natural* truth, whereas you will there read that it is classed with corn, and that “ when predicated of the natural [principle] they signify natural good and truth.” But you will find that when predicated of the spiritual [principle] new wine (must) signifies spiritual truth ; for in the very same number you will read : “ A land of corn and new wine (must) denotes the good and truth of the Church.” We know that the Church has spiritual good and truth as well as natural. Again you can read in the same number : “ Speaking of the Lord’s kingdom, where by new wine (must), by milk, and by waters, are signified things spiritual, whose abundance is thus described.” Now, turn over to *A. C.* 5117, to which the editor refers, and you can read that the “ blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord.” The blood of the grape is the sweet juice which flows from the grape when the skin

is ruptured. And in the same number you can read : " The predominance of good is also represented in the flavor and sweetness which are perceived in ripe grapes." It is this flavor and sweetness in the blood of the grape which gives to it the very highest signification that is ever given to any of the products of the vine, as we see above ; and it is these qualities which give to unfermented wine, new or old, the highest signification that is ever given to wine. Now, chemists tell us that in " good, old fermented wine," the sweet or sugar is generally all destroyed by the leaven or ferment, and it is always destroyed to the extent fermentation has progressed. What nonsense to talk about using such a wine for the Holy Supper ; and who can doubt but that by its use the " Holy Sacrament " is actually " profaned ;" unless it is used through ignorance, by one who has not carefully examined this question without prejudice.

We will see what Swedenborg has to say about sweet : " Everything sweet in the natural world corresponds to what is delightful and pleasant in the spiritual world " (*A. C.* 5620). Again : " Sweet signifies what is delightful from the good of truth and the truth of good " (*A. E.* 618). Again : " And the waters were made sweet—that hereby is signified that hence truths were made delightful, appears from the signification of sweet, as denoting what is delightful, for sweet in the internal sense is the sweet of life, which is one with delight ; and from the signification of waters as denoting truths. * * * Hence it is, that so long as good flows in and is received, so long truths appear delightful ; but as soon as good does not flow in—that is, as soon as evil begins to predominate and prevent the influx of good—instantly there is felt a sensation of what is undelightful in regard to truth ; for truth and evil naturally reject and hold each other in aversion."—*A. C.* 8356.

It seems to the writer that no man who has read his Bible and the Writings of the Church carefully and without prejudice, can doubt but that sweet, as organized by the Lord in the juice of wholesome, nourishing vegetables, has a good signification—when unperverted and unadulterated, always good. Now, if we turn to science and to our senses, the beautiful correspondence between the natural and spiritual would seem to make this whole question clear to every one who is willing to see the truth, and is in freedom to see it. First : sugar or sweet is delightful to the palate, not simply of the adult man with his perversions of taste, but also of the new-born infant in his innocence ; while the flavor of fermented wine and whisky is never delightful to the infant or to the

unperverted palate of the adult, unless largely covered by sugar. Science teaches us that one of the chief uses of sugar or sweet, when used as an article of diet, is to warm the body, and thus make glad the physical heart of man. Swedenborg tells us above that, "Sweet signifies what is delightful from the good of truth, and the truth of good." Sweet renders both water which corresponds to truth, and the food which corresponds to good, delightful; the natural delight corresponding to spiritual delight. We have here a starting point, for the correspondence of sweet is unquestionably good—one of the highest. Sweet is one of the main constituents in the blood of the grape and of man; and in the juice of the grape which flows on pressure. It is the sugar or sweet which makes the water, gluten and other nourishing materials contained in the grape so delightful. It is the sugar which makes even the dried grapes, or raisins, so palatable. Not a single drop—not even the smallest fraction of a drop—of alcohol was ever found in a sound grape. It is said that alcohol has been found even in the atmosphere; and if the careful experimenter was in the habit of using alcohol, or took the air for his experiments from the neighborhood of those who were in the habit of using it, we do not wonder that he should be able to find what our nostrils in like circumstances so readily detect; but the Lord has organized no fermented wine in the grape; for the good sweet grape is pure, and has not, like man, to be regenerated by temptations and fermentations; and as it has had no change corresponding to the separation of the will and understanding in man, if it commences to decay, it must go on, unless restrained by man, until complete disorganization results.

Among the strange assumptions of the advocates of the "one wine theory" there is perhaps none more singular than that made by some of them, that by the blood of the grape is meant fermented grape-juice. It certainly would seem that this term should be free from being thus misrepresented.

"[HE WASHED HIS GARMENTS IN WINE, AND HIS CLOTHES IN THE BLOOD OF GRAPES.] This is a striking example of the parallelism which formed one of the features and beauties of Hebrew poetry—the two clauses differing in language but corresponding in sense—'garments' answering to 'clothes,' and 'wine' (*yayin*) to 'the blood of grapes' (*dam anahrim*). 'Blood' is a poetical name for 'juice,' and is evidence of the ancient signification of *yayin* as 'the juice of the grape,' prior to fermentation. This juice, squeezed out, is *yayin*, and hence the juice in the grape, and even

the grape itself, might, by a natural figure, bear the same name. [Compare Anacreon's poetical reference to *oinos* as 'confined in fruit upon the branches'—*pepedeemenon oporais epi kleematon* (Ode 49), and the description of the vintage-treaders 'letting loose the wine'—*luontes oinon*.]

"In Fuerst's Hebrew and Chaldee Concordance, *SORAQ* is defined to be a vine laden with grapes 'filled with a red and superior wine'—*vino, rubro ac præstanti impletis*. As to *Sorek*, comp. Judg. xvi. 4; Isa. v. 2; xvi. 8; Jer. ii. 21."—*Bible Commentary*.

And yet, exclaim some of the advocates for the use of intoxicating wine, "fermented grape-juice is called the blood of the grape." How different from what Swedenborg so beautifully teaches is such a statement as the above! He says, "The blood of grapes signifies truth from spiritual good, the same as wine."—*A. E.* 918.

"A *vineyard*, or a *vine*, as has been shown, represents the spiritual Church, or the man of that Church; and a *grape*, and *bunches*, and *clusters of grapes* are the *fruits* thereof, and signify charity, and what appertains to it. Now, *wine* (*vinum*) denotes the faith thence derived, and all that belongs to it, and thus the *grape* is the celestial principle of that Church, and *wine* (*vinum*) its spiritual principle; the former, as has been often previously observed, having relation to the will, and the latter to the understanding."—*A. C.* 1071.

"*Wine* (*vinum*) is what is spiritual from a celestial origin; the *blood of grapes* the celestial principle, as received in spiritual churches; *grapes* charity itself, and *wine* (*vinum*) faith itself. * * * As *grapes* represent charity so does *wine* (*vinum*) the faith thence derived, because it is obtained from *grapes*, as has been shown in various passages above quoted, when speaking of *vineyards* and *vines*."—*A. C.* 1071.

What can be clearer than the above? "The grape is the celestial principle of that Church;" "the blood of grapes the celestial principle as received in spiritual churches." "Grapes charity itself, and wine (*vinum*) faith itself;" "because it is obtained from grapes"—not from leaven and man's invention, as is fermented wine. In another passage in his writings Swedenborg tells us that "all wine (*vinum*) is from grapes" (*A. E.* 918). Again he tells us that even "all the produce of the wine-press has the same signification as wine." How strange that any Christian should represent as above that not only good wine, but even the blood of the

grape, means fermented grape-juice ; when it is so perfectly clear from Swedenborg's writings, and from the Word of the Lord, that neither the blood of the grape, must, new wine, sweet wine or wine, when used in a good sense, can ever mean fermented grape-juice ! All these fluids are repeatedly represented as coming from the grape ; without the first intimation that they require to be leavened before they are perfected.

“ And the truths of good are understood by the vintage and by the wine (*vinum*) in the wine-presses.”—A. E. 376.

“ And I have caused wine (*vinum*) to fail from the wine-presses : none shall tread with shouting.”—A. E. 376.

In old fermented wines, which have not been fortified by either sugar or other saccharine matter, or alcohol, chemists tell us all the sugar is destroyed. How can our Christian brethren seriously claim that these are proper wines to use in the most Holy Supper ?

“ Grapes, of which wine is made in the wine-press, signify the good of charity, and in the opposite sense, evil ; and from good is produced truth, and from evil the false.”—A. E. 922.

“ By clusters and grapes which were put into the wine-press, is signified spiritual good ; and by wine (*vinum*) which is thence produced, is signified truth from that of good.”—A. E. 920.

The blood of the grape, and wine, which signifies the same as blood of the grape, beyond question have their signification from their constituent resemblance to the blood in the human body, containing similar component parts and being eminently capable of nourishing the body of man. There is, perhaps, no vegetable fluid which contains so nearly all the elements or organized substances which are required to nourish and warm the body of man, as unfermented grape-juice. It has the albumen for the muscles and brain ; the sugar to warm and make glad the heart of man, which is so delightful to the taste, and corresponds to genuine spiritual delights, the organized acids and alkaline salts required by the bones, tendons and other structures of the body ; nearly all of which substances are either entirely or partially destroyed, precipitated, or cast out by fermentation ; and what remains is polluted by the presence of vinegar, glycerine, ænanthic and other acids and alcohol, which have resulted from the action of leaven or ferment on the juice of the grape. Now, Swedenborg expressly tells us : “ That wine (*vinum*) signifies holy truth, and in an opposite sense truth profaned, is from correspondence.”—A. R. 316.

With the above clear declaration before us, is it not high time

that our opponents pay some attention to correspondences in the consideration of this question?

Swedenborg says: "As meats and drinks recreate the natural life, so good affections and genuine truths corresponding to them recreate the spiritual life."—*Swedenborg's Index to the A. C.*

"For by the blood out of the wine-press is meant the juice (*mustum*) and wine (*vinum*) from the clusters that were trodden, and the juice of the grape (*mustum*) and wine (*vinum*) have a similar signification."—*A. R.* 653.

In the face of such plain teachings is it not strange that any one should stand before the Church and proclaim that there is no wine but fermented wine; and that even the blood of the grape means fermented wine. The blood of grapes, we are told by Swedenborg, denotes the good of love, "and in the supreme sense the Divine Good of the Lord from His Divine Love" (*A. C.* 6378). Does the above look as though the blood of the grape is impure, and that it requires leavening to purify it?

We have the grape as being the perfected fruit of the vine, which has been organized by the Lord for the sustenance of man, and is such a delightful fruit; and the blood or juice which exudes when the skin is ruptured, as blood flows from the body of man if the skin is wounded, which juice is the sweetest portion of the grape. We have seen that these have the very highest signification. This juice of the grape, as it exists in the grape, is strictly analogous to blood; containing nearly, if not quite, all the constituents required to nourish the body of man. Now, brethren, we ask you, in the light of Divine Revelation, science and human reason, and even of common sense, is it possible to suppose that this juice and blood of the grape, which are the essential parts of the grape, the moment it flows from or is pressed from the grape, leaving behind the seeds, skin and some fibrous structures which are comparatively useless for food or drink, loses at once its high signification, and becomes so polluted that it is not suitable for a communion wine, nor for a drink, until after it has been assailed by leaven; which Swedenborg tells us signifies the "evil and the false, which *should not be mixed with things good and true*"?

The juice of the grape, we have seen, represents things good and true; and the reason why leaven should not be mixed with it is, because the leaven assails the substances in it which correspond to goodness and truth; and no such results ever flow from its action as follow successful combats during the regeneration of man, because the leaven actually destroys and casts out the good

and nourishing substances which correspond to good and truth, to the extent fermentation progresses ; and most of the vile products generated by fermentation remain in to pollute the wine ; thus composing a fluid which will produce natural drunkenness, as falses from evil do spiritual drunkenness.

And now, brethren and sisters of the Christian Church of every name, please remember that our Lord Jesus Christ, in the administration of the Last Supper, as recorded in three of the Gospels, as if especially to guard His disciples against the use of fermented wine, avoided using the word wine which was known to include fermented wine as well as unfermented wine, and called the contents of the cup the "fruit of the vine." This was not accidental, but it was providential.

But when the men of the Christian Church began to hearken to false reasonings, and to lust after spiritual dominion and the gratification of their sensual appetites without regard to use, and began to exercise dominion over others and to drink intoxicating wine, they naturally strove to frame doctrines which would justify them in gratifying their evil desires, and to base them upon the Word of the Lord ; but these evils and false doctrines must not be dragged along into the Church of this New Age ; they cannot be, for so far as they exist the Church of the New Jerusalem is not.

THE CHRISTIAN COMMUNITIES OF THE EAST AND COMMUNION WINE.

"As subsidiary evidence, we may cite the long established practice of nearly all the Christian communities of the East, though widely separated from each other. Baron Tavernier, in his 'Persian Travels' (1652), says of the Christians of St. John, whom he found very numerous at 'Balsara' (Bassorah), 'In the eucharist they make use of meal or flour, kneaded up with wine and oil ; for, say they, the body of Christ being composed of two principal parts, flesh and blood, the flour and the wine do perfectly represent them. To make their wine they take grapes dried in the sun, which they call in their language *zebibes*, and, casting water upon them, let them steep for so long a time. *The same wine* they use in the consecration of the cup. The Christians of St. Thomas, who were found on the coast of Malabar, and claimed to have derived the Gospel from St. Thomas, the apostle, celebrated the Lord's Supper in the juice expressed from raisins 'softened one night in water,' says Odoard Barbosa. 'They use in their sacrifices *wine* prepared from dried grapes,' states Osorius ('De Rebus,'

1586). Ainsworth, in his 'Travels in Asia Minor' (London, 1842), notes the administration of the sacrament among the Nestorians, and adds, 'Raisin water supplied the place of wine.' Tischendorf, in his narrative of visits to the Coptic monasteries of Egypt, remarks that at the eucharist the priest took the thick juice of the grape from a glass with a spoon; and Dr. Gobat (the Protestant Bishop of Jerusalem), in his Abyssinian *Journal*, records the reception of 'some bottles of grape wine [for the Lord's Supper]. The wine is the juice of dried grapes with water.' It is morally certain that the eucharistical notices of some of the ancient Christian sects, who are represented as denouncing wine and rejecting it from the Lord's Supper, are colored and perverted statements—pointing simply to a refusal to use *fermented* wine in the sacrament."—*Tem. Com.*, p. 282.

While in Egypt, in 1884, the writer visited the American missionaries who have been laboring for many years in Egypt, having established schools and societies or churches up and down the valley of the Nile, and unquestionably done a great deal of good by these schools; not only directly, by educating many of the young and encouraging them to read the Sacred Scriptures, but also by stimulating native Christians to follow their example. It is certain that they have given an impetus, very much needed, to the cause of education in Egypt. The children, both boys and girls, of both Christians and Mohammedans, attend their schools, and read the Bible regularly; but the converts who unite with their religious societies are almost all drawn from the Copts. We understood them to say, that only four converts from Mohammedanism were at that time connected with their societies. While they are not legally persecuted as formerly, yet if a young person of any prominent family openly acknowledges himself a Christian, he is immediately persecuted by his family and friends.

We inquired of the missionaries as to the kind of wine used by the Copts as a sacramental wine. They said that in the societies which they have organized the officers always promptly supplied the wine; and they made it from raisins by soaking them twenty-four hours or so in water, and then mashing and straining or pressing out the juice. One of the missionaries said that when the Copts were told that the Western Christians used "shop wine," as they call the fermented wine sold in the stores, "they were horrified at the idea."

Accompanied by two Copts—very gentlemanly young men, who spoke English—as interpreters, the writer visited the Patriarch of

their Church, and was received very cordially by him. During our conversation, inquiries were made in regard to the wine which he used at the Holy Supper. He said that fresh grapes could only be had in Egypt for a temporary period of the year, and that he took dried grapes or raisins, washed them carefully, then selected the finest and best of them, and put them into water enough to cover them, let them soak for twenty-four hours, then mashed them in the water, and then pressed or squeezed out the juice into the water in which they had been soaking; he did not pour off any of the water in which they had been soaking, but that—with whatever juice he could press from the grapes—was what he used. The juice thus prepared he regarded as suitable for use immediately; sometimes, he said, he used it thus fresh, but to save the trouble of preparing it fresh every time they desire to partake of the Sacrament, he filled bottles about two-thirds full of the juice thus prepared, and let them stand for forty days, and then filtered it, and put it away for use. The young men obtained a sample of the wine thus prepared. On examining it the writer found, as he expected, that, although very sweet, the smell and taste of alcohol was quite perceptible, showing that it had undergone fermentation to a certain extent. We stated to the young men that by heating this juice to near the boiling point, as soon as pressed, then bottling and sealing it, they would have no difficulty in keeping it absolutely free from fermentation any length of time they desired.

The following letter from an intelligent lady, an earnest advocate of temperance, will doubtless interest the reader :

“KEYPORT, N. J., Aug. 30th, '83.

“J. ELLIS, M.D.

“*Dear Sir*,—I send you an extract from an article in *The Churchman*, by T. W. Coit, ‘Churches of Spain and Portugal.’ In No. 3, Aug. 11th, 1883, he says : ‘Braga was unquestionably the birthplace of Christianity in Portugal, and for a long time was Portugal’s church-centre. And in one respect Braga never lost its independence and its home-born superiority. It had a liturgy of its own, and that liturgy has never been surrendered to the managing of the See of Rome. * * * But the Bragan liturgy yet survives, as we are assured, among the relics of older and purer times. It is still used in the celebration of the Eucharist, and here is one of its features as given by a watchful and accurate observer. He saw a priest solemnize mass on the Feast of the

Transfiguration. * * * After placing the wine in the chalice, he took several *clusters* of grapes (not water) and the wafer, * * * and proceeded to give the laity the *consecrated grapes* and the wafer.'

"The writer's point is, that Rome was not followed by giving water to the laity; but if it is a custom which survives since St. James (the Less), as he contends, it goes far to show that the disciples of Christ did not use *fermented* wine in the celebration of the Last Supper. He says St. James established the Church at Galicia, and died and was buried in Compostella. How far this is correct, of course, we do not know; but, if the Church at Braga has preserved her independence of Rome, and if she gives grapes in the cluster for wine at communion, it is at least a strong argument against the use of fermented wine.

"Yours,

T. W. SEABROOK."

While in Egypt one of the American missionaries said to the writer: "There is not a single infidel or skeptic among the natives and their descendants in all Egypt: not one who does not believe in a God and a life after death." The people of Egypt and Western Asia are mostly Mohammedans; and, however ignorant and fanatical they may be, they are generally religious, faithful and conscientious according to their ideas of right. An English gentleman who has resided in Constantinople for twenty years, and employs a large number of men, in speaking of the laboring population, exclaimed: "The laboring Turk has a great future before him. If I want a good, reliable watchman to watch my mill, or a boatman to row me down the Golden Horn to Pera, where I reside, I employ a Turk, and prefer him to a Christian." And among the reasons which he gave for preferring Turks for such offices was that they are always sober. As it is against their religious principles to ever drink any kind of intoxicating drinks, distilled or fermented, they are consequently free from "the enormous sin of drunkenness." Only in a very few instances in the cities where they have been contaminated and led astray by the bad example of professed Christians, mostly foreigners, do they ever use intoxicating drinks. Here, then, we have nearly or quite one-fifth of the inhabitants living on this globe, in the providence of the Lord, protected from drunkenness by total abstinence from all liquids and substances which can intoxicate. Is not this great fact worthy of our consideration? The experience of men and women of every race for thousands of years, and of every church which has ever existed on earth, shows

beyond the possibility of a doubt, that the only way that drunkenness can be prevented, is by total abstinence from intoxicants. If parents and clergymen teach our children and church members that it is right to use fermented wine, beer and distilled liquors, and set them an example of using such poisons, as in the past so in the future, drunkards will step down and out from our pulpits, and they will disappear from our societies; and a portion of the children of our societies are sure to become drunkards, and no father or mother who has children can say that it will not be his or hers; and wives will have drunken husbands, and children drunken fathers, with all the attendant sorrows, mortification, wretchedness and poverty; for God's laws cannot be violated with impunity, even though they be natural laws, which are only ultimates of spiritual laws. Surrounded as our children are at this day by false teaching and evil examples, churches and parents, by the clearest instruction and best example, may not always be able to guard the young from being led into drinking habits and consequent drunkenness; but the faithful church and parent will have the consolation of knowing that they have done their duty, which will save them from the most unpleasant self-reproaches.

It seems to the writer that, next to the establishment of the worship of one God, instead of the idolatry of the times, the most important use which Mohammedanism has performed in the world, and one of the chief reasons why in the providence of the Lord the believers in the Koran have been permitted to overrun such a large portion of the earth, making converts of the people, is because they carry with them the principles of total abstinence from intoxicating drinks, and teach and lead men to shun their use as a sin.

If the Church as an external organization is to command and retain the respect of intelligent men and women, and exert the power and influence over men that it should, it must teach its young to shun the drinking of intoxicating drinks as a sin against God; and that it is no more right for us to attempt to drink them temperately, than it is to deliberately imbibe temperately falses and evils to which such drinks correspond; and that fermented wine must be put away from our communion tables.

The day is not far distant when the writings of Swedenborg will be read by the clergy generally, and a multitude of earnest, intelligent men and women will be attracted to our Churches by the clear light which is thrown upon this subject by the science of correspondences, the philosophy of the Church, and the express

teachings of Swedenborg. It certainly is wonderful that Swedenborg, writing at a period when, in Europe, fermented wine was universally regarded as the only true wine by the Christian Church, should deliberately compare such wine to falses from evil, and should compare the effects of the vinous spirit called alcohol on man to the effects of the doctrine of faith alone on the clergy. And it is also worthy of special note that, while he never in a single passage in his writings distinctly gives to fermented wine itself a good signification, he repeatedly calls the juice of grapes as it is pressed from the grapes, as it is trodden from the grapes, and as it flows from the press, wine (*vinum*), thus recognizing unfermented must as wine ; and he gives to it in numerous passages, as we have seen in the preceding pages, the full signification of wine. If unfermented must, then, which never causes drunkenness, is wine, and has the full signification of wine, it would seem to be perfectly clear that fermenting must and fermented wine which have been so totally changed by leaven, and which will cause drunkenness, can never have a good signification, and, consequently, can never be true wines. The good wine of the Word and of the Writings is then unquestionably the unfermented juice of grapes, either recently pressed or preserved by boiling, or by some of the other methods described by ancient writers. Such wines only are the fruit of the vine ; whereas the essential ingredient in fermented wines is the product of leaven, which has radically changed and destroyed the true fruit of the vine, as we have seen in the preceding pages.

Swedenborg, in his last great work, "The True Christian Religion," No. 699, says : "*Who* has heretofore known in *what* their peculiar sanctity consists, or *whence* it is derived ?" "The sanctity of the sacrament of which we are now speaking *without an opening of the spiritual sense*, or what is the *same* thing, without a *revelation* of the correspondence of natural things with spiritual, can no more be *inwardly* known and acknowledged than a treasure can be known when it lies hid in the field."—*T. C. R.* 701.

ACTION OF VARIOUS RELIGIOUS ORGANIZATIONS.

We have in the preceding pages called the attention of our readers to many works written by late writers, with quotations from the same, and now we will see what some of the surrounding Church organizations are doing in this most worthy cause.

The General Assembly of the Presbyterian Church, at its annual

meeting at Madison, Wis., unanimously adopted the following declaration :

"The General Assembly, viewing with grave apprehension the persistence and spread of the use of intoxicating drinks as among the greatest, if not the greatest, evil of our day, as a curse resting upon every nation of Christendom, as multiplying their burdens of taxation, pauperism, and crime, as undermining their material prosperity, as a powerful hindrance to the Gospel at home, and as still more deeply degrading the heathen whom we seek to evangelize abroad, would rejoice at the revival in recent years of efforts to stay these great evils, and would renew its testimony, begun as early as 1812 (and continued to the present day), 'not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.'"

The General Conference of the Methodist Episcopal Church, held in Cincinnati in May, adopted a report on temperance containing the following recommendation of changes in the Discipline :

"2. That section 6 of paragraph 175 be amended so that it shall read as follows : 'To hold quarterly meetings in the absence of the presiding elder, and to see that the stewards provide unfermented wine for use in the sacrament of the Lord's Supper, if practicable.'

"3. That the sentence in brackets, immediately preceding paragraph 484 of the Discipline, be so changed as to read as follows : 'Let none but the pure unfermented juice of the grape be used in administering the Lord's Supper.'

"4. We also recommend that the following be inserted in the Discipline as a separate chapter, expressive of the general sentiment of the Church on the temperance question :

“ TEMPERANCE.

"'Temperance, in its broader meaning, is distinctively a Christian virtue, Scripturally enjoined. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically it means a wise use of useful articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience unite with Holy Scripture in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and the public welfare.'"

The Centennial Conference of Free-Will Baptists, in session at Weirs, New Hampshire, adopted the following preamble and resolutions :

“ *Whereas*, After all the moral and legal temperance victories of the past, intemperance still remains the greatest evil of the age ; therefore, resolved :

“ 1. That while we thank God for the victories already gained, we would in this centennial year of our denomination reaffirm with increased emphasis our uncompromising hostility to the intoxicating cup, and pledge ourselves anew to the use of all moral and prohibitory means for the utter suppression of the sale and use of intoxicating liquors.

“ 2. That we have no fellowship with those Church members who, in the light of the nineteenth century, use as a beverage intoxicating drinks, including ale, lager-beer, wine or cider.

“ 8. That fermented wine should not be used in the communion service, and the Church or minister who uses it deserves censure.

“ 9. That the use of tobacco is an unclean and unnatural habit, and should be indulged in by neither ministers nor members of the Christian Church.”

Surely the life and light of this new age are permeating the Churches around us. The paragraph above, headed “ Temperance,” could have no origin but from the Lord. He reforms and regenerates the human race through the angels of the New Heavens ; and He effects this divine work in the natural world, as far as it can be effected, through men of all religions, and all other instruments which the Divine Love by Divine Wisdom can marshal into the reconstructive work of the New Jerusalem dispensation. Let us remember that the doers of the truth alone have the promise that they shall see the truth. The man who uses either intoxicating drinks or tobacco, and the woman who wears tight dresses, are doing all they can to close their eyes and ears and understanding against the truth. Their depraved habits produce a corresponding and constantly increasing depravation of their physical and nervous systems ; so that though those habits are sowing within them the seeds of disease and death, they are unable to perceive the injury that is being done them unless they will heed the Word of the Lord or the testimony of others. For that consciousness they must go outside of themselves, because these evils, like all spiritual evils to which they correspond, palliate the suffering which they cause, and fasten their chains tighter on their victims, actually making them feel better every time they injure

themselves anew by indulging. Although it is through the understanding that man must be enlightened, yet there must be a willingness to obey, or "having eyes he will see not" and will not be convinced, however clear the light or truth may be.

"God speed the time," says the Rev. Dr. Herrick Johnson, "when Scriptural arguments in behalf of wine-drinking shall be buried in a grave as deep as that where now lie the arguments by which the Word of God was once marshaled to the support of slavery! God speed the time when alcoholic wines and strong drinks shall be swept from every Christian sideboard, and table, and social feast."

The following from the *Arcana Cælestia* is worthy of the careful and prayerful consideration of every Christian: "'No leavened thing shall ye eat.'—That hereby is signified that every caution is to be used lest the false shall be appropriated, appears from the signification of a leavened thing, as denoting the false, see above, No. 7906; and from the signification of eating, as denoting to appropriate to themselves, see also above, No. 7907. The frequent prohibition against eating what is leavened, as at verses 15, 17, 18, 19 (Exodus xii.), involves, that the utmost caution is to be used against the false: the reason why this caution against the false is to be used, is, that man may be in good; the false does not accord with good, but destroys good, for the false is of evil and truth is of good: if the false be appropriated—that is, firmly believed—there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing for men to appropriate the false to themselves, and it is another thing to adjoin: they who adjoin, if they be in good, reject the false when the truth appears to them; but they who appropriate the false to themselves, retain it, and resist the truth itself when it appears: this now is the ground of the frequent prohibition against eating what is leavened."—*A. C.* 7909.

If there is a leavened thing on earth, it is unquestionably leavened wine; for it affects man naturally, precisely as falses from evil do spiritually—it makes him drunk. What more need be said? Yet more should be said to protect the young and inexperienced by reminding them of the great danger of using such wine. That which is true spiritually is true naturally; the thoughtless, ignorant use of fermented wine occasionally, does not prevent a man from seeing the truth as to wine when it is presented; and then, if he stops drinking it, well; but if he then persists in using it, he is, sooner or later, quite sure to begin to love it and

take delight in the unnatural excitement and perversions which it causes ; and fortunate is the man if he does not strive to justify by the means of falses his gratification of his perverted appetite, for he may yet see the truth and put away the evil ; but if he has appropriated the false until he firmly believes it to be true and good to use intoxicating drinks, there is little or no chance for his liberation ; for “ truth is altogether corrupted by the false derived from evil ” (*A. C.* 7449), and it is well for us to remember that “ the false may be confirmed more easily than the truth, because it favors the lusts, and is in accordance with the fallacies of the senses.”—*A. C.* 6500.

Can any sane, free, rational man for a moment believe that it is right, and in accordance with the will of the Lord, for men to use drinks which are entirely unnecessary, as is demonstrated by the experience of more than one-half of the community, the use of which causes unnumbered diseases, drunkenness, insanity and premature deaths ? Intoxicating drinks are harmless so long as we let them alone. The evil is in lusting after and drinking them ; for when drunk we know that they, being the worst kind of poisons, tend to destroy man’s reason and freedom ; and that men, without being what is generally called drunk, commit crimes which they would never think of doing if they were not under the influence of such drinks. Not long ago a young man met in the streets a poor, inoffensive Chinaman who was returning from Sabbath-school, and shot him dead ; and when arraigned before the civil authorities for his deed, declared that he knew nothing about it ; he had been to a saloon and drank several glasses of beer ; that was all he knew about it.

We thank the Lord that, as a result of the religious instructions which they have received, and the consequences which follow the drinking of intoxicants with which they have become acquainted, we have thousands in the various churches around us, and without them, who are restrained by conscience from the use of intoxicating drinks, and that their number is rapidly increasing.

CHAPTER XI.

THE WINE OF CANA—NEW WINE IN OLD BOTTLES—GRAPE CURE—NOBLE WINE AND WINE IN HEAVEN.

THE editors of a religious serial assume that the wine of Cana was fermented wine because it was called *oinos*, and then say:

"But there is another incontestable proof contained in the passage itself; the word *methuska* in Greek signifies 'to make drunk, to intoxicate;' in the passive 'to be drunk;' now this term is never used for designating the effects from any other than intoxicating drinks. Yet we read in this narration: 'When men have well drunk (*methusthosi*, literally, are exhilarated with wine') then that which is worse,' etc. (John ii. 10)."

The late Rev. Dr. Duffield translates **this** word differently, and, as the reader will see, more sensibly: "When men have wine—that is all." To suppose that the Lord furnished men already in the first stages of intoxication, as represented by some writers, with intoxicating wine, which He never creates in the vine, is surely very absurd.

We have an assumption, based upon the dictionaries, that because the wine created was called *oinos*, which is the Greek word for wine, and is known by every competent scholar to include the Hebrew *tirosk* (must), therefore it was the fermented juice of the grape. A little better acquaintance with the Greek language and literature, and with the customs and habits of the ancient Greeks, as we have seen in the preceding pages, would have saved the editors from falling into such a grave mistake, for they would have found that it is beyond question that *oinos* is a generic term including all kinds of wine, unfermented and fermented, like *yayin* in Hebrew and *vinum* in Latin. Both *yayin* and *oinos* were used not only to embrace the expressed unfermented juice of the grape, but also juice in the grape before it is expressed. No other scholars have ever examined this whole subject as critically and carefully, in an examination extending to every passage in the Bible which refers to wine, as have Rev. Dawson Burns and Dr. F. R. Lees, and the writer feels that it will give the intelligent reader pleasure to have an opportunity to read the following

extracts from their commentary upon the subject under consideration.

“ When we inquire into the actual usage of *yayin* and *oinos*, we shall see how unfounded is the theory that limits the sense of both terms to the fermented juice of the grape.

“ YAYIN.—Though *yayin* occurs 141 times in the Old Testament, the context, in a great majority of cases, does not furnish an indication as to its condition, whether fermented or otherwise. In the case where Jacob brings wine to Isaac, the nature of the *yayin* is not hinted at, but a Jewish commentator refers to it as wine that had been ‘ reserved in its grapes ’ since the Creation—a proof that he did not consider either *yayin*, or the Chaldee equivalent, *khamar*, limited to a fermented liquid. The same usage recurs in the Targum paraphrase of Cant. viii. 2, where the righteous are promised the blessing of ‘ drinking old wine stored up in its grapes ’ since the commencement of the Creation or present dispensation. Baal Hatturim refers to ‘ wine in the grapes ’ at Pentecost ; and on Deut. xxii. 14, ‘ the pure blood of the grape ’ the Targumists dwell on the quantity of red wine which should be drawn out from one grape-cluster. In the prophecy of Jacob, Gen. xlix. 11, we have—

‘ He shall wash his garments in wine,
And (shall wash) his clothes in the blood of grapes ;’

where the genius of Hebrew poetry requires that ‘ wine ’ (*yayin*) in the first line shall be considered to answer in sense to ‘ blood of grapes ’ in the second line. In Deut. xxviii. 39, ‘ thou shalt plant vineyards and dress (them), but the *yayin* thou shalt not drink, and shalt not gather,’ the allusion to ‘ gathering ’ is most probably to *yayin* as wine *in* the grapes, and hence as used collectively for the grapes ; and in Jer. xl. 10, 12, gathering *yayin* is, beyond all doubt, spoken of the grapes in which, as in natural bottles, the *yayin* is contained. In Isa. xvi. 10, ‘ the treaders shall tread (out) no wine in their presses ;’ and Jer. xlviii. 33, ‘ I have caused wine to fail from the wine-presses ; none shall tread with shouting,’ the only question in doubt can be whether the reference is to the grapes holding the wine, or to the wine as flowing from the grapes ; no one can pretend that the term is applied to the fermented juice of the grape. In Ps. civ. 15, the *yayin* which ‘ makes glad the heart of man ’ is classed with products of the earth, to whose natural properties the Psalmist alludes as indicating the grace and power of the Creator. The connection of *yayin* with milk (Cant.

v. 1; Isa. lv. 1) brings before the mind a rural image of fresh-pressed juice drank with fresh-drawn milk; and in Lam. ii. 12, the plaint of the children—'where is corn and wine?'—is most naturally construed as pointing to a famine of the fruits of the earth, including the fruit of the vine in its vintage state.

"OINOS.—As the Greek translations of the Hebrew Bible nearly uniformly render *yayin* by *oinos*, all the above considerations in favor of *yayin* as embracing unfermented grape-juice apply also to *oinos*. In Deut. xxxii. 14 also, the LXX. renders 'the pure (foaming) blood of the grape' by 'and the blood of the grape he drank WINE.' The peculiar use of *yayin* for the grape, as containing vine-juice, is paralleled by the words of Nymphodorus, who speaks of Drimacus as 'taking wine from the fields.' Among other arguments against identifying *oinos* with fermented grape-juice (beyond those of its derivation from *yayin*, and the undoubted use of *gleukos* to signify unfermented wine) the following may be stated:

"(i.) The intimate relation between *oinos* and words used for describing the vine and its appurtenances. The most ancient name for 'vine' was *oinēe* or *oina*; and long after *ampelos* had become the common name for vine, *oina* retained its place in poetry. Euripides has both *oina* (vine) and *oinantha* (vine-shoot or blossom). To this category belong *oinopedee* (vineyard), *oinaron* (vine leaf), *oinaris* (vine tendril or branch), *oinophytus* (planted with the vine), *oinotrop* (vine-prop), and many others. That there is a common etymological relation between these words and *oin-os* cannot be doubted; and the fact of that relation is subversive of the theory that *oinos* implies the idea of the 'fermenting' process.

"(ii.) There are a great variety of passages in which wine is spoken of as produced within the grape and the cluster. Pindar describes wine as the 'child of the vine' (*ampelou pais*). Æschylus ('Agam.' 970) describes Zeus as bringing wine (*oinon*) 'from the green grape,' which F. A. Paley (in his admirable edition of that poet) notices as an allusion to the divine action in bringing the grape-juice to maturity at the vintage.

"Euripides ('Phoenix,' 230) refers to a particular vine which distilled 'daily nectar—a fruitful cluster;' and the learned editor illustrates this by the tradition that a cluster of this vine ripened every day, and supplied the daily libation of wine for Bacchus.

"Anacreon (Ode 49) speaks of the *oinos* as 'offspring of the vine' (*gonon ampelou*), and as 'imprisoned' (*pepedeemenon*) in fruit upon the branches;' and he sings (Ode 51) of the treaders

'letting loose the wine'—where the poetical imagery refers not, as some one has said, to the grape-juice as only figuratively wine, but to literal wine, as first imprisoned, and then gaining its freedom; else the whole beauty of the figure disappears.

"Nonnos, in his 'Bacchanal Songs,' refers (xii. 42) to the grape bunch (*botrus*) as the wine producer (*oinotokon*); and he describes the vineyard as flushing with the wine to which it thus gives birth.

"(iii.) The juice of the grape at the time of pressure is distinctly denominated *oinos*.

"Papias, a Christian bishop who lived at the close of the apostolic age, relates an extravagant current prediction of a time when the vine should grow to a wondrous size; and each grape should yield, when pressed, twenty-five measures of wine—OINON.

"Proclus, the Platonist philosopher, who lived in the fifth century, and annotated the 'Works and Days' of Hesiod, has a note on line 611, the purport of which is to explain that after the grape bunches have been exposed ten days to the sun, and then kept ten days in the shade, the third process was to tread them and squeeze out the WINE—*kai triton outos epitoun ekthlibontes ton oinon*."—*Temperance Bible Commentary*.

So it will be seen that because the wine of Cana was called *oinos*, there is not the slightest ground for assuming that it was necessarily, and on that account, fermented wine. Messrs. Burns and Lees continue: "And when men have well drunk (*kai hotan methusthosi*) * * * the authorized English version is opposed to the assumption that *methuo* and *methusko* necessarily signify drinking in the sense of intoxication. The governor did not refer to the inebriating effect, but to the *large quantity* consumed, and this is the primary signification of the word:

"The nature of the miracle is unfolded in the statement that the 'water became wine'—had acquired all the *sensible properties* of wine, and, according to the governor's decision, wine of the best kind. The process of the miracle is not explained, for it is not explicable. That the water became *alcoholic* wine is an assumption which opponents of the temperance movement have first made, and have then put forward as an objection! 'It was wine,' they say, 'and that is enough *for us*.' But if it is enough that wine was created, their objection evaporates at once; for unless they can show that fermentation is essential to the nature of wine, they have no right to assume that, besides making the water wine, the Lord also made it wine *such as they are enamored with*. That it was 'good wine,' the very best that could be provided, is also true,

but the taste of English wine-drinkers is no standard of the taste of a Jewish *architriklinos*, Anno Domini 30.

“The burden of proof here rests with the advocates of alcoholic wine ; and it is impossible that the slightest shadow of proof can be advanced in behalf of their hypothesis. Those who uphold it, generally consider that the whole of the water was transformed into wine, but is it credible that 120 gallons of intoxicating liquor should have been provided by Christ for one wedding party, and at the end of the drinking ? What Christian would do so now ? The statement of the governor as to persons having ‘well drunk’ was a general reference, and had no special application to that particular company ; yet it is highly probable that the guests then assembled had already freely partaken of such wine as had been provided. The case for alcoholic wine, therefore, requires it to be assumed that, in addition to a considerable quantity of such wine before consumed, the Lord miraculously produced a much larger quantity for the use of the men and women collected together ! But (1) this assumption is wholly without proof ; and (2) it involves a reflection upon the wisdom of the Son of God, which ought to insure its rejection by every reverential mind. Restricting attention, however, for the present to the contents of the cup placed before the governor of the feast, there are many strong reasons for rejecting the opinion that it contained fermented wine.

“1. The process of fermentation is one of decay, and it is not probable that it would have been imitated, or its results realized, by the fiat of the Saviour. In all fermentative action, vital growth is arrested, organized matter is disintegrated, and a retrogression ensues. It is a passage from more complex to more elementary form—in fact, from diet to dirt. To produce pure grape-juice, the unfermented fruit of the vine, would, if possible to man, be a closer imitation of the creative plan of Providence than calling a derivative substance into existence. It is by the growth of food that God blesses the world ; and though decay is tributary to future growth, it is *in* and *by* the growth that we discern the goodness, and glory, and *purpose* of His power. The end and adaption of food is to *condense* power—the power *with which* we live, and see, and think—*by which* we realize the Divine works and glory. The whole meaning of our Lord’s metaphor, ‘I am the vine and ye are the branches,’ rests on this physiological fact. If the water of life was first made into that precious juice, the blood of the vine, and then transformed into alcohol, the Son did exactly the contrary of that which the Father doeth in each season, when He

‘bringeth forth food out of the earth, *wine* that maketh glad the heart of man.’ But if Jesus did on this occasion that which was creatively highest and best, He did not produce a fermented and intoxicating drink.

“2. It is against the principle of Scriptural and moral analogy to suppose that the Saviour exerted His supernatural energy to bring into being a kind of wine which had been condemned by Solomon and the prophets as ‘a mocker’ and ‘defrauder,’ and which the Holy Spirit had selected as an emblem of the wrath of the Almighty.

“3. A most beautiful and satisfactory hypothesis has been conceived which obviates all resort to the theory of a direct creation of alcoholic wine. It is that in the cup the Lord repeated, but with supernatural rapidity, that marvelous conversion of water into ‘the pure blood of the grape’ which takes place annually within the berries of the growing vine. St. Augustine was one of the first, if not the first, of the Christian fathers who propounded this hypothesis, saying (in his *Tractus* 8, *Evang. Joannis*), ‘For He on that marriage day made wine in the six jars which He ordered to be filled with water—He who now makes it every year in the vines. For as what the servants had poured into the water-jars was turned into wine by the power of the Lord, so also that which the clouds pour forth is turned into wine by the power of the self-same Lord. But we cease to wonder at what is done every year; its very frequency makes astonishment to fail.’ So Chrysostom (*Homily* 22 on *John*), ‘Now indeed making plain that it is He who changes into wine the water in the vines and the rain drawn up by the roots, He produced instantly at the wedding feast that which is formed in the plant during a long course of time.’”

Dr. Norman Kerr says, truly: “There is now no doubt as to the poisonous influence of alcohol. All authorities on toxicology agree on this, and the highest anti-abstaining authorities on viniculture, the friends, defenders, and improvers of wine manufacture (Drs. Thudicum and Dupré) admit that ‘alcohol is poisonous even in small doses.’ We know that it is, practically, the same alcohol which is the attraction of all intoxicating drinks, for the soothing, anæsthetic influence of which all such drinks are taken; and we also know that the alcohol in beer, wines and spirits is not changed in character and effects by the particular form in which it may be presented. (‘We have not found a single physical or chemical property possessed by wine, which is not in perfect harmony with the assumption that it contains the alcohol as a simple admixture,

and not in any sort of combination.')—*Thud. and Dupré*, p. 159.

"Therefore, it is patent that all alcoholic beverages are simply mixtures of poison and water, the melancholy proof of this being found everywhere in mental eclipse, increased disease, and shortened life.—('I know that alcohol is a most deleterious poison.'—*Sir William Gull, Evidence before Lords' Committee.*)

"This being the plain verdict of science and experience, can we entertain the thought that the Saviour of mankind, who gave His life to benefit man, would make and offer to any human being even the smallest quantity of that which is a poison to both body and brain? The very supposition is monstrous, and the slander, if blasphemy be not the appropriate term, is as groundless as it is gratuitous, as unjust as it is ungenerous."

President Nott says: "That the wine declared by the master of the feast to be 'good wine,' *was good wine*—in the sense that Pliny, Columella, or Theophrastus would have used the term 'good,' when applied to wine; good, because nutritious and un-intoxicating; and of which the guests even at such an hour might drink freely and without apprehension, because it was wine which, though it would refresh and cheer, it would not intoxicate."

"Is it reasonable," says a recent writer, "that the inspired penman employs the same kind of wine both as a symbol of *wrath* and mercy? Is there anything else of which this is true? 'Bread' is used as a symbol of mercy, and so is 'milk' and 'oil.' Are they ever employed as symbols of wrath? Never. Neither is the unfermented fruit of the vine used as a symbol of wrath. It is the *changed, innutritious, alcoholic, dangerous* wine that is an appropriate symbol of divine wrath. This view alone renders the Bible consistent, and in harmony with science and experience."

In speaking of the unfermented wine so carefully prepared and preserved by the ancients during the apostolic days, Dr. Lees says: "That somebody consumed these innocent, vinous preparations is certain. Is it probable that the prophets and saints were the *sole* persons who refused to do so? Is it likely that while moral pagans preferred good wines, the prophets and religious Jews invariably selected the drugged and intoxicating? But the associated element of Daniel's abstinence will refute the whole principle of the argument."

At the wedding feast the Lord's direction, that they should fill the water-pots with water, was complied with, without any apparent

hesitation or surprise, as if it were a customary practice to provide water, when they were about to prepare wine for use. How clearly does this indicate that it was wine preserved by boiling which they expected would be supplied by our Lord, for it was customary to mix such wine with water before using it! Undiluted, it was too thick to be used as a drink. Such wine, when properly and carefully reduced by boiling, contains all the nourishing, life-giving properties of the fruit of the vine; the wine has simply parted, by the aid of heat, with a portion of its water, which is readily restored when it is wanted for use. The heat used, and the entire process has a beautiful significance, as the reader will readily perceive.

Rev. Dr. Samson, in a recent work, in which he replies to the writers who have criticised his former work already noticed, on the "Divine Law of Wines," makes the following statement:

"The wine made by Christ at the wedding has this succession of testimonials in confirmation: first, the fact that conforming Jews, of whom Jesus through His life was one, from time immemorial have used unfermented wine at weddings; second, the best, most costly and always first-used wine, in ancient and modern banquets, has been the lightest, and among the Romans this was unfermented; third, Cyril, bishop of the Church in Jerusalem about A. D. 380, expressly declares this. * * * As to the charge against Christ that He was a 'wine bibber,' all Christians regard it as much a calumny as that He was a 'glutton' and a 'friend' of abandoned women. That the 'fruit of the vine' used at the Supper was unfermented, is confirmed by these testimonies: first, the natural meaning of the terms 'fruit of the vine'; second, the immemorial custom of conscientious Jews at their Passover, which 'cup' was the same used by Christ at the institution of the Supper; third, the direct statement of Clement, A. D. 200, and of Jerome, A. D. 400. That the *gleukos* was 'unintoxicating' Cyril declared, A. D. 380, while writers of the views of Horace Bumstead now admit this; and that *gleukos* was included under *oinos* lexicographers of every age and land agree. As to the view of Paul's advice to Timothy, the accordant statements of Eusebius, A. D. 320, of Athanasius, A. D. 325, of Cyril, A. D. 380, and of Jerome, A. D. 400, that Paul commended abstinence in Timothy (1 Tim. v. 23), as he had before enjoined it on the Church of which he was pastor (Eph. v. 18), is in accordance with all ancient and modern legislation as to wines. As to the quality of the wines commended by Paul, Roman writers and their French annotators show that must is their basis, if not

their only ingredient ; for it is not the alcohol, but the nourishing ingredients of wines, that constitute their utility in chronic indigestion ; while strong alcoholic wines were commended by the Greek and Roman physicians for acute and painful diseases, such as stranguary and dysentery."

In concluding what we have to say upon this subject, we think we may safely affirm that it is impossible for any intelligent, un-biased Christian man or woman who examines this subject carefully, to believe that the wine of Cana was leavened wine ; because we know that leaven was not created directly by the Lord, but that it receives its life from hell, and results from the perversion of truth and good by man ; therefore we can but see that it would have been contrary to Divine order if He had created a leavened or fermented wine, which He has never done in the grape.

A respected correspondent says truly :

"Would the Lord start the fermenting or decomposing process in the water and then arrest it, as must be done in making fermented wine ? His mission was not of that kind ; it was always to restore. He was none of those physicians who first make sick to effect a cure. And would He, after 'men have well drunk,' provide that of which the effect on men is so universally condemned in the Word ?"

We repeat that which cannot too often be repeated at this day, that the good wine of the Word and of the Writings is never a leavened or fermented wine ; but the pure unfermented juice of the grape as it flows from grapes, and also as it is preserved from fermentation by some one of the processes described in the preceding chapters in this work.

NEW WINE IN OLD BOTTLES.

Old bottles, especially if made either of the skins of animals, as was customary in the apostolic age, or of wood, where it is impossible carefully and thoroughly to scald them out and heat them, are necessarily full of the germs of ferment, or leaven, which would be sure to cause fermentation in new wine, when the proper temperature has been preserved for a short time ; of course, then, here is a *satisfactory reason* why new wine should be put into new bottles, or the bottles would burst from fermentation. It would be impossible, under such circumstances (new wine in old bottles), to preserve the wine from fermentation, as could be readily done in new bottles, and actually was so frequently done

in those days, by immediately filling the bottles from the press and burying them in the cool earth or beneath the surface of water, or again by either boiling the wine or repeatedly filtering it—all methods well understood and described by authors cotemporary with the apostles, as we have seen.

We present the following extracts from the little book entitled “Holy Scripture and Temperance,” by Canon Hopkins :

“It seems to have become an almost universal habit to take for granted that, whenever *wine* is mentioned in Holy Writ, an intoxicating drink is intended. Of course, it is well known that *intoxicating* wine is very often spoken of in Holy Scripture, although invariably some cautionary or condemnatory language is appended, whenever its power to produce drunkenness is recognized. This fact creates a presumption that Holy Scripture does not sanction or justify the habitual use of intoxicating wine. But this presumption would be very weak, if it were not supported by any other facts. Is it, then, supported in any other way? Most readers will be ready to dismiss the question at once. Wine is wine, they will urge, and it is absurd to pretend that it is or can be anything else. There is, however, only one passage in Holy Scripture which gives any insight into the chemical properties of the wine which was then in common use, and this is in the New Testament. Our Lord, speaking of the wine which was in use at the period when He lived and taught, says on one occasion :

“‘No man putteth new wine into old bottles ; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles ; and both are preserved. No man also having drunk old wine, straightway desireth new ; for he saith, The old is better.’ (St. Luke v. 37-39 ; compare St. Matt. ix. 17, and St. Mark ii. 22.)

“Three properties of wine are here spoken of ; and spoken of as being perfectly familiar to the experience of all persons who have anything to-do with wine :

“1. New wine put into new bottles will keep without danger either to the wine or to the bottles.

“2. New wine put into old bottles will not keep, but will in some way burst and destroy the bottles, and will run out and be spilled.

“3. The wine is mellowed by being kept, and acquires by age a more attractive flavor.

“Where, then, can we find a liquid which fulfills these three conditions?

“Everybody knows very well that modern still wine, whether new or old, may be put with perfect security into any kind of bottle whatever, and has no tendency to burst the bottle.

“Sparkling wines could not be safely put into leather bottles at all, either new or old. Even with thick glass bottles, there is a great destruction of bottles and loss of wine in the factories where these wines are made and prepared for the market.

“It seems, then, that the wine referred to by our Lord must have possessed chemical properties very different from those of modern wines. Wines in which the fermentation has ceased, still wines, have no properties remaining in them which would render it unsafe to put them into any bottles, new or old, which are sound and fitted to receive them. Such wines have no tendency to burst bottles. The other kind of wines, sparkling or effervescing wines, are not fit to be put into leather bottles at all. The carbonic acid gas with which they are charged would distend and crack the leather or burst open the seams.

“What, then, was this wine which would be safely preserved in new bottles, but would ferment and cause old bottles to burst? The only answer is, that it was wine, the juice of the grape, which was as yet *unfermented*, and contained no alcohol whatever!

“It is well known that extensive vine-growers keep tons of unfermented grape-juice, and some of it for as long as ten years. It is well known that the ancients kept unfermented grape-juice, preserved in its sweet state, for a full year, and called it *semper mustum*. It is a fact that at this very day, both in France and in the East, unfermented wine is made and drank, and sometimes kept for months or years. It is also a fact that to those who drink it the flavor appears to become more mellowed and grateful by the influence of time; so that no one who drinks this old wine straightway desires new, for he says, THE OLD IS BETTER.

“In this wine, in this *must* is found a liquid which perfectly fulfills the three conditions which are demanded by the terms of our Lord's parable.

“1. If this wine, properly prepared, be put into new bottles, it will keep for any length of time without fermenting.

“2. If, however, this prepared must be put into a leather skin which has before contained wine, fermentation will necessarily ensue. Minute portions of albuminoid matter would be left adhering to the skin, and receive yeast germs from the air, and keep them in readiness to set up fermentation in the new unfer-

mented contents of the skin. For as soon as the unfermented grape-juice was introduced, the yeast germs would begin to grow in the sugar and to develop carbonic dioxide. If the must contained one-fifth sugar, it would develop forty-seven times its volume of the gas, and produce a pressure of 34.3 atmospheres, *i. e.*, 1,300 lbs. to the square inch, about ten times the pressure which an ordinary high-pressure steam-engine has to withstand. No leathern bottle, new or old, could endure this enormous tension ! The bottle would burst and the wine would be spilled.

"3. The must, properly enclosed and kept, improves in quality and flavor. It is used by modern Turks in many parts of the East to this day ; and either alone or diluted with water makes a palatable, grateful and cheering beverage. The same wine has been imported into England in casks. Non-alcoholic wine has been largely and successfully prescribed for fever, consumption and dyspepsia, from some form of which latter malady Timothy may have been suffering when St. Paul recommended him to 'drink no longer water,' but to 'use a little wine.'

"Let the reader observe that it is not here asserted that this must *was* the wine to which our Lord referred. It would be halting logic to argue that because the liquid *may* have been must, therefore it *was* must. Here, however, is a wine which entirely fulfills the three conditions necessary to make our Lord's parable really pertinent and applicable to the lesson He was teaching at the time. Unless some other liquid also called *wine* can be identified as possessing the three properties mentioned above, a candid inquirer will feel that a case (bordering closely upon actual demonstration) has been made out ; and that he is almost driven to conclude that the wine, which was present to the mind of Jesus when He thus spoke, and which was familiar to the experience of all to whom He was then speaking, was unfermented and non-intoxicating wine.

"It must always be insisted upon, and it ought always to be remembered, that 'wine' in Holy Scripture is a general and an inclusive term. It is manifest that *some wine* mentioned in Holy Scripture was intoxicating ; but it is certain the word *wine* is also used for the fresh unfermented juice of the grape, and for the must or sweet wine or new wine which was *not* intoxicating. The fruit of the vine and the juice of the grape are symbols of heavenly blessings ; the fiery cup which results from fermentation is the type of the fierce wrath of God !

"When we compare the two assertions, 'Wine is a mocker,' and

'Wine maketh glad the heart of man,' it is scarcely possible to believe that the word '*wine*' means the same identical thing in both sentences. Yet it seems to be generally assumed that it does. Why should such an assumption be made without any attempt at proof? Is it usual for any accurate writer to employ a word in this way, unless he is aware, and his readers are aware, that the word is in fact used to describe two different things? Much less is it to be thought that holy men of God, who spake as they were moved by the Holy Ghost, could speak otherwise than accurately. Now, the juice of the grape in its natural state is wholesome and nutritive. It is a cordial and a tonic. But after fermentation it loses most, if not all its nutritious qualities, and is indeed a 'mocker.' It is pleasant to the taste, refreshing at first to the spirits, but very soon 'it bites like a serpent and stings like an adder.' The real question is very simple. It is a question of fact. Is the word '*wine*' used in Holy Scripture as the name of both these liquids? That it is so used no impartial inquirer can justly deny."—*Holy Scripture and Temperance*.

We are told by Swedenborg that a bottle signifies the mind of man, because that is the recipient of truth or falsity as a bottle contains wine (*A. E.* 376); also bottles signify the knowledges which contain truths (*A. E.* 316); new bottles signify the precepts and commands of the Lord to the Christian Church; old bottles signify the statutes and judgments of the Jewish Church (*A. E.* 376). Ferment signifies the false of evil.—*D. P.* 284.

From the above we can readily see why, if we attempt to introduce the truths of this new age into minds, however empty they may be, which simply contain the old knowledge of a past age, all the truths of which have been destroyed by the false of evil until evils are justified and approved, the attempt is a failure; for if we ever succeed in getting some ideas into the knowledges already existing in the mind, evil or perverted appetites and passions assail until the knowledges are torn asunder and the truths cast out.

Before new truths can be received, and be retained, there must be new bottles, derived from the letter of the Word and confirmed thereby, otherwise the bottles will be rent and the truth cast forth. Men must have some desire to know the truth and obey it, before they can see the truth or receive it upon so plain a question as the duty of total abstinence from intoxicating drinks.

So on this wine question: true doctrine must be drawn from

the literal sense of the Word and confirmed by it ; for, we are taught, that :

“ Doctrine is not only to be drawn from the literal sense of the Word, but it is also to be confirmed by that sense ” (*Spiritual Diary*, 54) ; also, that “ The doctrine of *genuine truth* may be fully drawn from that sense.”—*Ibid.* (55). Moreover, “ True doctrine cannot be collected from the spiritual sense of the Word ” on the wine question any more than it can be upon any other doctrine of the Church ; for “ Doctrine is not attainable by means of that sense, but only capable of receiving illustration and confirmation from it.”—*Ibid.* (56).

Since the Last Judgment in 1757, the Lord has poured out bountifully good and true principles upon the human race. This influx from God has not been limited to any nation, class, or religion, but has come down out of the new heavens to the universal man, according to efflux. It has quickened his faculties in the arts, sciences, mechanics, and agriculture. It has stirred up the spirit of research in all directions. Men of various religions, moved by this divine spirit, have been led to examine the Word of God on the wine question. They have brought to their aid the divinely appointed handmaid, the natural sciences ; which sciences, as far as they are true, form a plane of life for the influx of Divine Truth out of heaven.

By means of science we understand the chemistry of wine not fermented, and the chemistry of wine fermented ; we also know something of the effects of both upon the human body, in health and in sickness. We know that alcohol belongs to therapeutics and the arts, and not to dietetics. And when it is introduced into a healthy human body under the name of wine, whisky, or brandy, it flows into its passions and lusts, and excites evil inclinations which lead to all forms of vice.

THE GRAPE CURE.

The editors of a religious serial, in their efforts to justify and uphold the use of intoxicating drinks, say :

“ To say that intemperance in sweets does not lead to peculiar diseased states, is an error. Sugar in excess causes dropsy, swollen liver, emaciation, pallor, and even chlorosis. Sugar, says Hering, spoils the temper and unfits our women for the duties of life. It dulls the mind, while it renders the temper irritable and peevish. This is unique, and is by no means the same as ‘ any other healthy article taken in excess ’ will cause.”

Similar results the writer has seen follow the use of starch, in excess, when individuals have attempted to live almost exclusively upon superfine flour bread. Sugar, starch and oil are principally appropriated to warm the body; but if taken in excess, to the neglect or exclusion of other necessary food, the body as a whole is not nourished, and they burden the liver and other organs, interfering with their functions by the excessive quantity of healthy food for which there is no present demand in the organization, and thus giving rise to the symptoms named above. Now, this excessive use or abuse of good, healthy food, was specially alluded to in the portion of the paragraph which the above editors excluded. No intelligent, sensible physician or physiologist would ever think of classing sugar with poisons like alcohol or alcoholic drinks, for, temperately used, it is a good, useful article, necessary during health; but this is never true of intoxicating drinks.

Again the reviewers say :

“Phillips writes approvingly of the grape cure; but, referring to its excessive use, he says: ‘With less constancy, but still with much frequency, grapes act in a laxative or even a decidedly purgative manner; and if this is carried to excess there may be excoriation of the tongue, chronic diarrhoea, and an aphthous condition of the whole alimentary canal.’”

Grapes, like many other fruits, contain, in a concentrated form, certain substances very useful as food, and they cure certain diseases, not as poisons cure, but by supplying the natural wants of the body, in those things which have been lacking in the superfine flour, beer, fermented wine, whisky, and other articles of food and drink upon which such patients as are cured by grapes have been previously living. That the excessive use of grapes and other fruits, or even their too free use by one unaccustomed to them, will cause such symptoms as are described above, is perhaps true; and it is equally true that if a man unaccustomed to its use, eats freely of fresh beef, or drinks hard water, or even soft water, similar disturbance of the bowels is liable to result; yet all this does not justify the above editors in their attempts to classify the temporary derangement resulting from the change of water, or from excess in the use of grapes or wholesome food, with the fearful and permanent effects of alcoholic drinks when used as a beverage. There is in nature a broad difference between useful, nourishing substances, which clearly have their origin from Heaven, according to the philosophy of the New Dispensation, and poisons which have their origin from Hell; and while the former may be abused in their

use, to use the latter as food or drink, is to pervert and destroy our physical organizations ; and above all other known substances, intoxicating drinks are well known to pervert and impair not only man's physical organization, but also his mental and spiritual organization—for they make drunk and insane.

While in Switzerland, during the fall of 1884, we inquired in regard to the "grape cure," of which the reader has doubtless heard. We were told that large numbers of people from various parts of the world visited that country for the sake of being cured of various diseases by the use of grapes. We found that patients ate the grapes, commencing with one pound a day, and gradually increasing the quantity until they ate three or four pounds. Some, instead of eating the grapes, with a small hand-press squeezed the juice from them into a cup or glass, and drank the juice ; and we learned that patients were often materially benefited and even cured by the treatment. But, as we have already said, grapes do not cure diseases as poisonous remedies cure, but by supplying the orderly wants of the body for such as are suffering from the use of fermented and intoxicating drinks and other improper articles of diet, which have not duly supplied them with all the nourishment needed by the different structures of the body. It is safe to say that the juice of no other fruit or vegetable so strikingly resembles blood in its composition as the unfermented juice of grapes ; and it is equally safe to say that the juice of no other fruit used for human food less resembles blood in its chemical composition than does well fermented grape-juice or wine : all of which is very suggestive.

To-day unfermented wine is rapidly taking the place of fermented wine, beer, and distilled liquors in the treatment of the sick among intelligent physicians. It is found to be an admirable remedy, or food, for use in cases of dyspepsia, debility, fevers, lung and nervous diseases, etc. Physicians now begin to understand why Paul recommended Timothy to take a little wine for his stomach's sake, when they know, from its effects, that it was unquestionably unfermented wine to which he referred. Thousands of gallons of unfermented wine are being put up the present year (1886) to be used by physicians in the treatment of the sick. And the pure juice of grapes is squeezed directly from grapes and sold by the glass in the City of New York, and it is recommended by many as a palatable, nourishing and refreshing drink.

GRAPE JELLY.

Grape jelly, if properly prepared, is one of the most palatable, nourishing and useful of our articles for food, and at no distant day it must become a most valuable article of manufacture, and will be in great demand. As a sauce or preserve to eat with bread and butter, or on meat, or fish, there is, in the estimation of the writer—judging from his own taste—nothing which compares with it. It does not dissolve readily in cold water; but in hot water, by a little stirring, it will dissolve sufficiently to make a palatable and nourishing drink.

To make grape jelly, select good, clean, ripe grapes, mash and boil them in their own juice until they are well cooked, then strain them either through a fine colander or sieve, or a coarse linen cloth will do. Press or rub all of the substance of the grape out which you can, leaving as little as practicable beside the skins and seed behind; then boil the juice for a few moments only; then add three-fourths of a pound of sugar for every pint of juice, if the grapes are grown in a northern latitude and are acid: do not boil long after adding the sugar—only long enough to thoroughly dissolve the sugar—for long boiling either with or without sugar impairs the flavor, destroys the jelly and makes it like syrup; then pour it into glasses or jars, or can it as you do fruit. It will keep for years, and it contains several times more nourishing food than any other canned fruit, and will go much further, as the reader will find on trial. It is a most valuable food product. In flavor it will accord with the grapes from which it is made. You need not fear any supposed impurities in this fruit of the vine, which seem to trouble our wine-drinking friends so much, for the Lord has carefully organized this substance in the grape for your use, and He has made no mistake. It is the drinkers of fermented wine who have made so sad an error.

Read what the wise man said (Proverbs, xxiii. 29-32) thousands of years ago:

²⁹ "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? ³⁰ They that tarry long at the wine; they that go to seek mixed wine. ³¹ Look not thou upon the wine when it is red, when it giveth his color in the cup, *when* it moveth itself aright. ³² At the last it biteth like a serpent, and stingeth like an adder."

NOBLE WINE—NEW WINE SOLIDIFIED.

The editors of a religious serial say :

“When the flavor of noble wine is referred to (*Coronis* 22), or vinous odor is mentioned (*A. C.* 1720), fermented wine is meant. For noble wine is never unfermented. And it is well known that the peculiar aroma of wines arises from ethers and volatile oils generated in their manufacture.”—(See Pavy's *Food and Dietetics*.)

It is, to say the least, somewhat doubtful whether reference is had above to fermented wine when the fine flavor of noble wine and the vinous odor are named. If “noble” is applied to denote strong alcoholic wine, without regard to the quality of the wine aside from the fact that it contains a large amount of alcohol, it may be true. It is certainly true that the peculiar odor or aroma of *fermented* wines is generated by the action of leaven on the juice of the grape ; but how different is this leavened aroma from the true, natural aroma of a vineyard, of grapes, and of unfermented wine ! Has the reader ever noticed and compared the two ? We think the angels would not agree with the opinion of our Christian brethren that “noble wine is never unfermented.” Does the reader think that the wine used in heaven is not a noble wine, and that it has not a delightful aroma ?

In Swedenborg's “True Christian Religion” (Latin), there is a passage which, so far as we know, does not appear in the English editions that were published before the Rotch edition. Until very recently, or until within a few years, our translators apparently were so imbued with the old ideas as to wine (even though they had repeatedly translated Swedenborg's *mustum* by wine), that, when they found in the Latin of the *T. C. R.*, Swedenborg describing a scene in the spiritual world where he speaks of seeing “New wine solidified, with other delicacies made of bread and wine together,” they were thoroughly perplexed. “New wine solidified,” was something apparently new to them, and they did not know what to do with it ; so they omitted it altogether. And then as they read a few lines further as follows : “And through the middle of the pyramid there welled up, as it were, a fountain streaming with wine like nectar or sweet wine, the flow of which parted at the top of the pyramid and filled the cups” (*T. C. R.* 742), we can imagine we hear those puzzled translators exclaiming, “How is this ? ‘New wine solidified,’ and sweet wine even like nectar, in heaven ! This conflicts with all our ideas of wine. The

wine of heaven must be fermented wine of course, and we know that fermented wine cannot be solidified : consequently such an idea as Swedenborg has promulgated above, will never ! never !! never do !!! We will have nothing to do with it ;" and so they omitted it altogether. They were evidently unacquainted with the fact to which the writer called attention in his previous works on "The Wine Question," viz. : that the ancients prepared and preserved condensed or solidified wine, as the inhabitants of Eastern countries still do. The passage will be found in No. 742, and we will give both the English and the Latin of the words omitted in other translations. The Rotch translation is as follows : "And the prince, without stopping the procession, said to them, 'Come with me to eat bread,' and they followed him into the dining-hall, where they saw a table magnificently prepared. In the centre of it was a high pyramid of gold, having on its forms in triple order a hundred dishes containing sweet bread (*panes saccharini*), new wine solidified (*musta vinorum concreta*), with other delicacies (*clautitiis*—luxuries) made of bread and wine together (*ex pane et vino confectis*). And through the middle of the pyramid there welled up, as it were, a fountain streaming with wine like nectar (*fons saliens cum vino nectareo*, with nectarious or sweet wine), the flow of which parted at the top of the pyramid and filled the cups."

The words omitted in former translations are "*musta vinorum concreta*"—new wine solidified. We know that fermented wine is not the kind of wine referred to above, for two reasons. First : because fermented wine cannot be condensed so as to form a satisfactory food product ; and from this very poor product all the alcohol would have been driven off during the process, and the ferment destroyed, so that it would then not be fermented wine at all, to say nothing of "noble, generous, fermented wine." Second : we know that leaven is never born in the grape, nor is it ever the product of the vine, for its germs come from the atmosphere, and from the surface and stems of the grapes ; therefore, experiments show conclusively that if we exclude the air which contains these germs from grape-juice it will never ferment ; or again, if we admit the air, having taken care to remove all the germs of leaven from it, vinous fermentation will not ensue. The writer is indebted to a respected clergyman for the suggestion, that in heaven they can have no fermented wine and, consequently, no alcohol—and no "whisky," the writer will add—because they have no leaven germs in the atmosphere of heaven. Alas, alas, for our brethren who

love fermented wine ! What will they do for their generous, noble, fermented wine and its odor and peculiar aroma when they reach heaven ? The writer is not so uncharitable and ungenerous as for a moment to intimate that they may not reach heaven, notwithstanding their proclivities to indulge *moderately* in the use of fermented wine and some of them even in “ whisky ; ” but he thinks it not unkind to remind them, even at the risk of repetition, that it is a great deal more pleasant, if not easier, to put away evils in this world than in the next ; still to those who are so strongly confirmed in the “ false doctrine ” which favors fermented wine that they cannot see the evil of drinking intoxicating drinks, and, therefore, continue in this habit until death, or seeing the evil are not able to entirely get rid of it in this world, we trust, and have faith to believe that in their journey through the world of spirits, the good spirits will do what the good physician sometimes does here when he sees that the individual is “ sincerely and industriously ” striving to overcome his perverted appetite—give him occasionally a little “ punch ” to alleviate his sufferings.

Let us see what “ The United States Dispensatory,” a standard medical work, written by Drs. Wood and Bache, have to say of the use of generous, or strong, noble wine. They are regarded as good authority as to the effects of poisons or remedies by a majority of the medical profession. “ Wine is consumed in most civilized countries ; but in a state of health is at least useless, if not absolutely pernicious. The degree of mischief which it produces depends on the character of the wine. Thus, the light wines of France are comparatively harmless ; while the habitual use of the stronger wines—[Generous wines.—E.]—such as sherry, port, madeira, etc., even though taken in moderation, is always injurious, as having a tendency to induce gout and apoplexy, and other diseases dependent on plethora and over-stimulation. All wines, however, when used habitually, in excess, are productive of bad consequences. They weaken the stomach, produce disease of the liver, and give rise to gout, dropsy, apoplexy, tremors, and not unfrequently mania.” Nor is this a new doctrine, for Aristæus, about A. D. 100, writing on the “ causes, signs and cures ” of disease, makes these statements : “ The use of wine causes *angina pectoris*, hemorrhage from the head, inflammation of the liver, insanity, paralysis, apoplexy ; and is the most frequent cause of disease.” “ Wine is a medicament in cholera and syncope, though its use is attended with danger.” Such has been the testimony

of medical men in all ages (see "Zell's Encyclopædia," article Alcohol).

Is it possible, we ask the intelligent reader, that a wine, which, when "taken in moderation," will produce such deleterious results, could ever have been intended by our Heavenly Father to be used as a beverage for man, or as suitable for use in the most holy ordinance of the Church?

In the Writings of E. Swedenborg, among the allusions to fermentation (*D. P.* 25, 284; *A. C.* 7906), there is a comparison of the process of fermentation and the resulting clearness of the liquor with the process of spiritual purification in man, and the resulting separation from evils. The advocates for the use of fermented wine as a beverage and as a Communion wine, in replying to an article by the writer, employed this comparison as the ground of an argument, that the Writings supported the correctness of their position on this question, as follows:

"Dr. Ellis remarks: 'If the lees which fall to the bottom from the action of leaven on wine, instead of having a good signification have a bad signification, how can the wine from which such lees have been separated fail to have an evil signification?'

"By parity of reasoning, if the evils, which are removed to the sides from the action of spiritual leaven, instead of having a good signification, have a bad signification, how can the resulting state of the man from which such evils have been separated fail to have an evil signification?"

The two cases as stated above are not parallel, but are directly the opposite of each other, as the reader will see. In our former work on "The Wine Question," we called the attention of the above critics especially to the fact that the changes which take place during, and the results which follow natural leavening, do not correspond, in the slightest degree, to those which occur during and which follow spiritual fermentation. To this they made no attempt to reply, but ignored this question entirely; and yet the reader will see it cannot be ignored and their views on "The Wine Question" be sustained. The whole argument turns upon this one point. If the correspondence of fermented wine is good, the changes which take place during the fermentation of wine must correspond to the changes which take place during spiritual purification; if they do not, then it is perfectly clear to every intelligent Christian who is conversant with the Writings, that fermented wine must go to the wall, and be banished from use as a beverage and as a communion wine. Now, let us look at the

facts, and they will bear repeating. In the spiritual purification of man, or of societies, good and truth overcome the evil and false, and the latter are removed to the sides or separated, as lees are separated during the fermentation of wine. This we all admit ; but how is it with natural fermentation ? We know very well the ingredients in the juice of the grape, which the Lord has organized for the sustenance of man, are those substances which nourish and supply the natural wants of the body ; and we know that they correspond to goodness and truth, which nourish the spirit of man. The substances in the juice of the grape which nourish and warm the body are the albumen and gluten, which nourish the brain, nerves and muscles ; the vegetable acids and alkaline salts, which nourish the ligaments and bones ; and the sugar, which is appropriated to warm the body. Now, these are the substances which correspond to goodness, truth and spiritual delights ; for they nourish and delight the material body, as goodness and truth do the spirit of man.

But when, from the atmosphere, germs of that leaven which we are told “ signifies the evil and false which should not be mixed with things good and true,” are permitted to enter into the pure juice of the grape, what is the result ? We know very well if there is any real correspondence between the natural leavening and its results, and spiritual purification, that the substances in the wine which correspond to good and truth—the albumen, sugar, etc.—should overcome the leaven which corresponds to the evil and false. It is here that the correspondence entirely fails, for in the fermentation which ensues, the leaven, corresponding to the evil and the false, to the extent that it progresses, overcomes, and either perverts, destroys, or casts down or out as dregs, everything in the wine that corresponds to goodness and truth. Nor does its work of destruction then cease. Unless arrested by the exclusion of air, sulphurization, or some other process, it continues till the fermented wine is converted into vinegar. The acetous fermentation does not wait for the conclusion of the vinous fermentation, but commences soon after that begins, if not with it, and progresses with it, so that fermented wine, as we see it in the markets, always contains more or less vinegar ; and in old fermented wines the sugar, which corresponds to spiritual delights, is generally all destroyed. What kind of a wine is this to use as Communion wine in the Church of the New Jerusalem which to-day descending from God out of Heaven is gradually enlightening all Church organizations and all men ? A wine, the

effects of which on man Swedenborg compares to the effects of the doctrine of salvation by faith alone on the clergy, may have been appropriate before the Last Judgment in 1757; but why should the believers in the New Christianity condemn the new wine—the pure, unfermented fruit of the vine—which the Lord has organized and provided for us so bountifully, and cling to the fermented wine of a past dispensation, claiming that it is better than the new?

Unfermented wine and must are strictly produced by the vine, and contain all the essential qualities and ingredients of the fruit of the vine; but the essential ingredient for which men seek fermented wine—alcohol—is never produced by the vine, but is produced by leaven decomposing the nourishing compounds that are stored by God in the grape, and changing them into a deadly poison that enchants while it destroys.

“Obviously, God can only be cheered or pleased with the fruit of the vine as the product of His own power and the gift of His goodness, and man is cheered with it when he sees the ripening clusters, and when he partakes thereof.

“There is a strange impression, very current in our day, that nothing can cheer and exhilarate but alcoholic drinks. Is it not written, Zech. ix. 7, ‘Corn shall make the young men cheerful, and new wine (*tirosh*—grapes or must) the maids?’ In referring to the nutritious qualities of the corn and wine, the prophet assigns the corn to the young men, and the new wine (*tirosh*—must), to the maidens. Here the new wine, the must, or unfermented juice, is approbated. Ps. iv. 7: ‘Thou hast put gladness’ (the same which is translated cheereth in Judges ix. 13) ‘in my heart, more than in the time that their corn and wine (*tirosh*—must) increased.’—*Rev. Dr. Patton*.

The truth is, the editors of our religious periodicals will find, if they investigate this subject as carefully as they should have done before writing in favor of intoxicating wine, that *yayin* in Hebrew, *oinos* in Greek, *vinum* in Latin, and *wine* in English are generic words, including all kinds of wine, fermented and unfermented; and if they had even consulted the ablest scholars of the age, they would have told them this; and, as the reader has seen in the preceding pages, if they had carefully studied their Bible in these different languages, unbiased by false doctrines which have come down to them unquestioned from a perverted state of the world, they would have seen the truth, and would have avoided their present unpleasant dilemma.

The writer desires here to reaffirm clearly and distinctly the views advanced in his former works and in the preceding chapters : First ; that the good wine of the Word of the Lord and of the writings of the Church, which has a good signification or correspondence in itself, is never a leavened or fermented wine. Second ; more especially, it is never must or new wine which is being leavened or fermented, and which therefore is full of leaven and the heterogeneous substances which are produced by leaven, all of which must, to a greater or less extent, be drunk if such must or new wine is used as a drink. Third ; that the moment leaven enters must or new wine, and commences its work of disorganization and destruction, the fluid is polluted, and can never again in itself have a good signification ; but, if applied to a good use, its use may perhaps have a good signification, precisely as the excessive use or abuse of a good wine may have a bad signification. It is known that leaven is never found in grapes, but that its germs come either directly from the atmosphere or from the surface of the grapes or their stems. We may admit the atmosphere, if we only exclude such germs, then the juice of grapes will never ferment ; and without fermentation there will be no alcohol, for alcohol is produced by ferment. The germs which cause fermentation are not born in the grape and never exist in sound grapes. Now, the writer thinks it should be manifest to every Christian, that if the pure, unfermented juice of the grape, must or new wine, has a good signification (which is beyond question, as we have seen), the fermenting, or fermented juice, never can have. On the other hand, if fermenting or fermented grape-juice has a good signification, it is impossible that the unfermented can have ; for in their origin and essential composition, and in their effects on man, they are as opposite as heaven is to hell !

CHAPTER XII.

STRONG DRINK, VINEGAR, PUNCH, AND THE PROHIBITION CRAZE.

WHEN strong drink is named in the Word, the natural inference by the men of this perverted age is, that reference is made to alcoholic drinks or distilled liquors, for such drinks to-day are alone regarded as strong drinks ; but when we remember that the art of distilling was not discovered until about the sixth century of the Christian era, except perhaps in a rude form in China and Ceylon, we know that such drinks were not meant. The ancients unquestionably had, as we have to-day, other fermented drinks which would cause intoxication besides wine. Says the Rev. Wm. Ritchie, of Scotland : "Shechar means luscious drink, or sweet syrup, especially of sugar or honey, of dates or of the palm-tree. The Hebrew word is usually rendered by the translators of our English Bible '*strong drink*.' This is not a happy rendering of the original term. The epithet 'strong,' for which there is nothing equivalent in the Hebrew, conveys the idea that the drink is highly intoxicating. But *Shechar* of itself conveys no such idea. We examine the passages where it is used, and we find it in numerous instances spoken of along with *Yain* ; and, as we know this latter word is a general term to denote the juice of the grape, we conclude that *Shechar* is a general name for liquor made from dates, grain, or other fruits, the produce of the vine excepted. We have no word in our language equivalent to the Hebrew term *Shechar* ; and it had been better, if, like some others of this class, it had been left untranslated in our version of the Scriptures. In this case, it would not have suggested to the mind a strong intoxicating drink. 'This is true,' says Moses Stuart, 'of neither *Yain* nor *Shechar*. Both words are generic. The first means vinous liquor of any kind and every kind. The second means a corresponding liquor from dates and other fruits, or from several kinds of grain. Both liquors have in them the *saccharine principle*, and, therefore, they may become *alcoholic*, but both may be kept and used in an *unfermented state*.'"—*Scripture Testimony against Wine.*

a drugged drink ; therefore Swedenborg says : “ That strong drink signifies the truth of the natural man derived from the spiritual.” (*Swedenborg's Index to the A. E.*) It will be seen that this signification is precisely what we should expect, if instead of an unnaturally stimulating, irritating and exciting fluid, it was really what its name signifies, a nourishing, strengthening fluid, giving healthy substance to the body.

Now, we have plenty of drinks in use to-day which are really strong in a good and true sense ; strong to nourish, and give strength without causing unnatural excitement, which consequently have unquestionably a good correspondence. Of such drinks we have milk ; gruels made with milk or water from the flour or meal of our different grains, or by boiling rice or barley ; and the ancients, by adding their sweet boiled grape-juice or good wine, had a palatable and delightful drink, entirely harmless, and every way useful. The Scotsman of to-day, while resting from his work, readily prepares a really strong beverage by adding oatmeal to the water which he drinks. The early settlers of New England had such a drink in their bean porridge, which they carried into the fields for their dinners.

But we all know that these healthy, life-giving drinks, like unfermented wine, may become polluted by fermentation ; or may be mingled with fermented wine, and thus become injurious, poisonous, and destructive when used as drink ; consequently Swedenborg tells us “ That to mingle strong drink, signifies to confirm the falses.”—*Swedenborg's Index to A. E.* 379.

That our ablest scholars, who have most carefully examined this subject, do not agree with those who claim that the Hebrew word *shakar* means an intoxicating drink, the reader will see above and in what follows :

“ OR FOR WINE OR FOR STRONG DRINK] Hebrew, *u-vay-yayin, u-vash-shakar*, ‘and for wine, and for sweet drink ;’ the Lxx. *ee epi oino, ee epi sikera*, ‘or for wine, or for *sicera*.’ The Vulgate has *vinum quoque et siceram*, ‘wine also and *sicera*.’ The Targums of Onkelos and Jonathan read, *uba-khamar khadath v'attiq*, ‘for wine, new and old.’ The Syriac has ‘for wine and *sicera*.’ The Arabic has ‘for wine and expressed juice’ (*etzer*). Aquila's rendering of *shakar* is the only part of the verse preserved *methus-mati*, which some render ‘for an intoxicating drink ;’ but he may have used *methusma* in the strict and original sense of its root, *methuo*, ‘to drink largely of what is sweet.’

“ AND THOU SHALT EAT THEM] Hebrew, *ve-akaltah*, ‘and thou

shalt eat.' '*Them*' is supplied by the English translators, being absent from the text, which reads, 'and thou shalt eat there.' The Vulgate has simply 'and thou shalt eat.'

"Devout Israelites with their families going up from a distance to the House of God, would find it burdensome or impossible to take with them in substance the tithes of the corn-field, the vineyard, and the orchard, and the firstlings of herd and fold. They were, therefore, permitted to convert these tithes into money, and on their arrival at the sacred capital to purchase with this money things corresponding to those they could not conveniently convey from their homes. Instead of *tirosh* and *yitzhar*, they might buy *yayin* (the juice of *tirosh*) and *shakar* (the juice of other fruits), or 'whatever their soul lusted after' (*i. e.* if desired in a good, not in an evil sense, for this is here the meaning of *avah*), or whatever their soul 'desired,'—literally, 'asked from itself,' which is the marginal reading. This comprehensive permission was implicitly limited by two conditions—1st, that the things so purchased were good in themselves; 2d, that they were not prohibited by the Levitical law. It has been held by some that this regulation sanctioned the use of intoxicating drinks; but—

"Nothing is said of the inebriating quality of the drinks named; and the permission would have been fully observed by the use of unfermented *yayin* and *shakar*."—*Bible Commentary*.

The Rev. J. M. Van Buren, in an able reply to Dr. ——— in the *National Temperance Advocate*, says:

"*Shekar*, or *sikera*, is translated '*strong wine*.' (Num. xxviii. 7). This, Dr. ——— claims to be intoxicating. This he does especially on the definition of *sikera* given by Dr. Robinson in his Greek dictionary. If that can upset the law of God, and can justify what that law forbids, then he is in the right. We have abundant reason to know that, aside from its use as an offering, *shekar*, or *sikera*, was, and is still, used as a drink in its sweet, native state, unfermented. It was not wine. This drink was derived from many sources. The juice of the palm-tree, or palm-wine, was, and still is, used fresh, in Eastern countries. *Sikera* was also expressed from various fruits; it was made from barley, from steeped raisins and dates. We now use the ancient method of sprouting the barley, by heat and moisture, which develops sugar in the process. This is the same in all vegetation springing from seed; the starch in the berry unites with the elements of water, and the result is glucose (sugar). The divine purpose in

and fables, and as far as he could discover their action, use them ; for such substances excited and gave new life to the perverted affections, and filled his mental atmosphere with thoughts in harmony with such affections. Thus man began to use various poisonous substances as articles for nourishment, or as luxuries ; and as he continued to use them, gradually his perceptions and natural sensibilities became blunted, and his taste perverted, until at present he is scarcely able, even with the aid of science, to distinguish between proper and improper food.

We certainly have reason to fear that our race has not yet reached the bottom of the ladder, but that a state of degradation even lower than heretofore reached awaits us, towards which we are slowly but surely descending. M. J. Michelet, a French writer, in a recent work on "Love," says :

"We cannot conceal from ourselves that in these latter times the Inclinations have undergone profound changes. The causes of this are numerous. I will state two only, mental and physical at the same time, which, going straight to the brain and deadening it, tend to paralyze all our moral faculties.

"For a century past, the increasing invasion of spirituous liquors and narcotics has been marching irresistibly, with results varying according to the population—here obscuring the mind, hopelessly depraving it—there, penetrating deeper into the physical economy, reaching even the race itself—but everywhere isolating man, giving him, even in his home, a deplorable preference for solitary enjoyment.

"No need to him of society, of love, of family ; in their stead the dreary pleasures of a polygamic life, which, imposing no responsibility upon the man, not even protecting the woman (as the polygamy of the East does), is therefore more destructive, indefinite, limitless, stimulating and enervating continually."

At present, having lost the power of perception, we have no certain means of distinguishing poisons except by carefully watching their effects when they are brought in contact with, or are taken into the living organism.

It would seem, then, to be a very important preparation for both the spiritual and physical regeneration of individual men, and our race, that we should be able to distinguish poisons from healthy food ; and when we possess a knowledge as to what substances are poisons, we cannot but see that it is all-important that

we shun their use, as we must the spiritual evils which are stimulated, and, as it were, nourished by them, if we would arrive to a state of health and happiness in this world, and heaven in the next.

Hundreds of physicians, men of science and careful observation, scattered over the world, are engaged in the work of carefully proving the various substances, supposed to be poisonous, upon themselves during health, by cautiously taking them and carefully watching their effects, or the symptoms which they cause, and writing them down for the benefit of others: so that we now have a knowledge of the effects of a large and increasing number of poisons, such as man has never had before since the fall.

The reader may perhaps ask, does not the man who is in the constant use of a poison, and has used it for years, understand its effects better than he who, without a love for it and with an appetite unperverted, takes it simply to watch its effects? He certainly does not, any more than the man who is sunken down in spiritual evils, understands the fearful character and consequences of those evils better than he who shuns them. The evil man makes his evils his delight, and they become his very life, and seem to him good; and had not the Lord bowed the heavens and come down to man in his lowest estate, in the fullness of time, with the light of His Divine Truth, showing him the evils of his heart, man must have perished spiritually; and by ultimating those evils in external life by the gratification of perverted passions and sensual appetites, our race would have been swept from the earth. So true is it that man can never, by his own unaided vision, see the evils of his own heart; even conscience becomes seared; and it is only by acknowledging the Lord Jesus Christ, who is the way, the truth, and the life, and by receiving into his understanding the truths of the Divine Word, that man can ever see his evils and thereby be enabled to shun them.

The more a man strives to shun evils the more distinctly will he be able to see the evils within himself; and it is only after the warfare of a lifetime that the Christian is able to enter into his rest.

Among the pernicious poisonous substances in use at present, not only in our country but throughout the world, will be found certain narcotic poisons, especially tobacco and opium. Narcotics are poisons, which, when taken into the system, affect chiefly the functions of the brain and nervous system. When taken in small

providing this sugar, is to feed the plant until its roots can get nourishment from the soil.

“This shekar, or *sikera*, made from barley, in its first, unfermented state, was what we now call *sweetwort*. It is a pleasant, nutritious drink ; as malt, it is put up as a food for invalids. This liquid, when fermented, is intoxicating ; and, with hops now added, makes beer. *Sikera of any kind was not released from the law*, which forbade ‘leaven,’ or ferment, in that which was poured upon the altar. A shocking imposition was practised when the Translators called this ‘strong wine.’—*Num.* xxviii. 7.

“What right had they and the Revisers to translate shekar, or sikera, by the words ‘strong wine’ and ‘strong drink’? Both these companies had before them the example and guide of the Septuagint or Greek version of the Old Testament. This was made three hundred years before Christ by learned Jews. If either ‘strong wine’ or ‘strong drink’ was a proper rendering of *shekar*, why did they not have it? They knew all about this offering ; they knew it was not made with an intoxicating, fermented liquor ; it was something they saw or could see every day ; they knew the law prohibited ferment in anything burnt on that altar. What did they do in this Greek version? They simply transferred the Hebrew word shekar, slightly changing its form, and left this drink-offering under the law, which determines its untainted purity, untouched by leaven. Would not the priests have stood aghast at the sight of an offering of ‘strong wine’ or ‘strong drink’? Would they not have rejected with indignation a translation which violated the law and represented an intoxicating fluid to be required in this offering—a fluid in which all the rich and valuable elements of nutrition in unfermented wine had been destroyed by fermentation? Such a translation we have now ; and in one more offensive, ‘strong drink’ is proposed by the Revisers.

“The fact that wine was fermented and its food elements destroyed in order to make an intoxicating drink, furnished the reason and the necessity for this prohibitory law to protect the altar from desecration.

“It is surprising that these divine laws should be treated as if they were of no account ; be entirely unnoticed by those who translate the Bible and by those who revise it, and by those who are special masters of Hebrew and Greek, and make a dictionary to elucidate the meaning of its words. We cannot cease to wonder at the *divine care* that placed these laws in written characters on

record, with peremptory commands to guard the purity and sanctity of divine worship, and prevent the offering of fermented, corrupted, intoxicating drinks in the place of the pure, nutritious productions of nature which God had given to man for his bodily support, health and strength. Reason and propriety demanded that these thank-offerings should be of the very things God had given in their purity and perfection.

“And now what an astonishing thing that so many demand for the holy sacrament the same corrupted, intoxicating wine that God has prohibited by special laws !

“The work of introducing a pure wine for the communion has gone forward rapidly the last few years. The churches may expect the divine blessing when they respect their duty in this matter, and obey the commands of God and reject the bad work of Translators and Revisers.”

“It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink ; lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”—*Proverbs*, xxxi. 4-7.

“Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.”—*Proverbs*, xx. 1.

VINEGAR.

Vinegar, like alcohol, is a product resulting from the decomposition of an organized substance—sugar. In a concentrated form it is a corrosive poison ; but when diluted, as it ordinarily is when used, and only moderately taken ; then, compared with fermented wine and beer, it is comparatively harmless ; but if used as freely as the latter fluids are, while it would never cause drunkenness, it would, unquestionably, be very injurious to the health of the body ; but we shall see from its correspondence, that it cannot be as injurious to man, spiritually, as fermented wine or beer.

“Vinegar signifies truth mixed with falses.” (*Apocalypse Explained*, 386.) “Giving the Lord vinegar mixed with gall (Matt. xxvii. 34) signifies the quality of divine truth from the Word, such as was with the Jewish nation, namely, that it was commixed with the false of evil, and thereby altogether falsified and adulterated ; wherefore He would not drink it.” (*A. E.* 519.) “Gall signifies the same as wormwood, or infernal falsity.” (*A. E.* 376.) So it will be seen that vinegar alone, simply diluted with water [signifying truth], signifies truths mixed with falses.

Diluted vinegar, like alcohol, will preserve animal and vegetable substances, although not so perfectly ; but it is used, as is well known, for this purpose.

The appetite for acids is unquestionably a natural appetite ; and when suitable acids are *used temperately* they supply a want, and are useful ; but vinegar, being the product of decomposition, as we would expect, very imperfectly, if at all, supplies this want. It will not, like lemon or lime juice, prevent the scurvy where persons are for long periods deprived of vegetable food and fresh meats, as on board ships, and during the long winters of a northern clime.

Wherever it is possible, it is certain that the juice of acid fruits, such as lemons, limes, and currants, should be substituted for vinegar. One who has never tried it cannot realize the superiority of lemon juice over vinegar, when used on salads, greens, meats and fish. We all know how superior it is, in preparing acid drinks, to vinegar. Of course, we cannot preserve vegetable and animal substances with such living or organized acids, as we can with vinegar ; but if, after having preserved them in vinegar, we were to soak them in water, so as to remove the vinegar, and then apply lemon juice as we use them, it would be an improvement.

The use of vinegar should undoubtedly be discouraged, by recommending the use of vegetable acids in its stead, rather than encouraged ; but when the use of vinegar is compared with the use of fermented wine, beer, or cider, it is comparatively harmless—or, as much so as the reception of truth mixed with falses into the memory and understanding is, when compared with falses which are received and cherished by an evil love or perverted affection—consequently, vinegar rarely develops an unnatural appetite which cannot be satisfied with wholesome vegetable acids.

We should not forget that vinegar is an ingredient in all well fermented wines, for before the vinous fermentation has progressed far the acetous fermentation commences, and vinegar is developed ; so that those who drink fermented wine actually drink a fluid containing vinegar.

A RELIGIOUS PERIODICAL ON "PUNCH" AND PROHIBITION.

The editor of the ———— says :

"Elsewhere appears a communication from England on the subject of Prohibition. Our correspondent takes it for granted that the fruits of Prohibition are 'good,' and also claims that it is 'admitted' that 'whisky,

beer and brandy' are the 'curse of the world.' We deny the first, and do not 'admit' the last.

"B. D. asks for references to the writings. Here is one from 'Spiritual Diary' (P. vii., App. p. 88). After enumerating the drinks to be had in the spiritual London, among which are 'wines, strong drinks and beers,' Swedenborg says: 'I inquired also concerning the liquor named punch, and they said that they have this liquor also, but that it is given only to those who are sincere, and at the same time diligent.'

"Here is a direct issue for prohibitionists to meet. In the Spiritual World the sincere and diligent are given liquor as a reward; he would forcibly take it from all in this world."

That wines, strong drinks and beers, or that to which these drinks correspond, exist in the spiritual London, we will not question, for these drinks exist in the natural London; but we will remind the editors of the ———— that wines and strong drink, as we have abundantly shown in the preceding pages, may be unfermented, good and nourishing, or they may be fermented, alcoholic and poisonous. As to punch, that it is a specific alcoholic drink, we will admit; but what comfort can the advocates for the use of intoxicating drinks derive from what Swedenborg says above as to the use which is made of it in the spiritual London? Let us see.

It is perfectly clear, from the above statement of Swedenborg as suggested by a respected clergyman, that punch is a prohibited drink in the spiritual London, and that no one is allowed to drink it excepting those to whom it is given; and that is exactly what the prohibitionists contend for here. The physician may give it as a remedy; but it should be sold to no one to be used as a beverage, but only to those to whom physicians may prescribe or give it.

It is doubtless only given to those who are sincere in their efforts to put away their unhallowed love for intoxicating drinks, to relieve their sufferings temporarily; as the physician here sometimes gives it to hard drinkers, to prevent or palliate delirium tremens, that the patient may have a chance to reform. In the spiritual world, if a spirit is not sincerely and diligently striving to put away his evils, he can only be restrained by suffering the legitimate consequences of his evil doing; consequently there is no motive for striving to palliate his sufferings by giving him punch. To angels and good spirits who are actuated by higher motives than the hope of being rewarded by a drink of punch, punch is not

given ; they are sincere and diligent, because they delight in goodness for its own sake.

Our brethren should remember, we repeat, that punch is only given on exigency, and not taken as an ordinary drink ; and that it is only given to a certain class of spirits who are evidently not the highest or most advanced class of spirits in the spiritual London ; and that to all others, it is either not desirable or it is prohibited. Now, we ask our brethren if the issue raised by the — — — — with so much assurance, has not been fairly met ; and if prohibition is not fully and triumphantly sustained by the above quotation from "The Spiritual Diary."

If our brethren of the — — — — would know what kind of wine is allowed and used in Heaven by the angels, which knowledge, we fancy, would be quite as desirable and, perhaps, more useful than the knowledge of the punch which is given in the spiritual London as a medicine to spirits preparing for Heaven, or undergoing vastation, let them turn not to "The Spiritual Diary," but to "The True Christian Religion," the last great work of Swedenborg, which he published ; and there in his own Latin, or as translated in the Rotch edition, they can read as follows : "And the prince, without stopping the procession, said to them, 'Come with me to eat bread,' and they followed him into the dining-hall, where they saw a table magnificently prepared. In the center of it was a high pyramid of gold, having on its forms in triple order a hundred dishes containing sweet bread, new wine solidified, with other delicacies made of bread and wine together. And through the middle of the pyramid there welled up, as it were, a fountain streaming with wine like nectar, the flow of which parted at the top of the pyramid and filled the cups."—*T. C. R.* 742.

There was no punch upon the above table, and no product of leaven or any fermented wine.

Leaven is not of heavenly growth ; consequently there can exist no leavened wine or punch in Heaven, for these are the products of leaven—unclean !

During a recent visit to Damascus, in Asia, the writer saw for sale in the bazaars new wine solidified, and various delicacies made from this solidified wine, and he was forcibly reminded of the above passage in the *T. C. R.*

Again, the editors of the — — — — say :

"A man cannot consistently be a prohibitionist and a New Churchman at the same time, any more than he can believe that black is black and also white.

"He cannot, as a rational man, believe that man can only be reformed and regenerated in a state of freedom, and then proceed to reform him by taking his freedom from him."

Twenty-five years ago, in the estimation of some people, a man could not consistently be a New Churchman and an advocate of the abolition of African slavery; but now it would be difficult to find a New Churchman who will attempt to justify slavery. And yet African slavery was tender and merciful when compared with the slavery which results from the sale and use of intoxicating drinks as beverages at this day. Look at the drunkards entering their most fearfully wretched homes, where wives live and children grow up; look at the crimes committed, the sickness, insanity and premature deaths which result from the sale and use of intoxicating drinks; and say, if you can, that society has no right to protect itself, its members, and its women and children from such evils.

The editor of the ————, and some other religious writers, seem to have very crude and very erroneous ideas of freedom; especially when they are trying to justify the sale and use of intoxicating drinks. The Lord protects the freedom of man to think and will that which is true and good; and while man thus thinks and wills, he is always in freedom. The Lord says: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John, viii. 32). But if, forsaking the Lord's words, we begin to think of that which is false and evil and will to do it, and then ultimate our intentions in act, we then begin to lose our freedom: for the Lord says: "Every one that committeth sin is the bondservant of sin." And then we are told: "If therefore the Son shall make you free, ye shall be free indeed" (John, viii. 34, 36). How true it is, that if we would know or see the truth, we must honestly strive to abide in or to do that which the truth teaches; otherwise having eyes we shall see not. All this is not only true in regard to man spiritually, but it is also true in regard to his physical life in this world, for the physical corresponds to the spiritual. So far as life in this world is concerned, the only really free men are those who live in accordance with the laws of life; for such laws alone lead to health, happiness and consequent freedom. In living a true life we violate no laws, and consequently require no suffering or punishment to restrain us; but we can act in freedom. Take, for instance, the matter of eating and drinking; the Lord has most bountifully supplied us with a great variety of wholesome articles

of food and drink for the development and preservation of the body and mind. Such articles, as we have seen in the preceding pages, never cause an unnatural appetite which cannot be satisfied by other articles which equally well supply the actual wants of the body ; and while they may be used to excess and thus do harm, they never cause specific diseases characteristic of the substance taken ; for they have their origin through Heaven from the Lord. The Lord has given to man a natural appetite for such articles. Again, we are surrounded by a totally different class of substances, called poisons, for which man has no natural appetite, although he may inherit an inclination to use them, when an appetite is very readily developed by their use. If habitually used, they engender an unnatural appetite which no other article will ever satisfy, and they cause specific diseases peculiar to the article taken ; and if freely used, as we use healthy and orderly articles of food, they will cause disease and death. Take, for instance, alcohol as it is contained in fermented fluids and distilled liquors, tobacco and opium. The appetite for one of these poisonous substances is never satisfied by the use of either of the others, or by the use of any other substance in nature, and each one causes a disease or diseases peculiar to itself. To use such substances is a violation of the laws of life, for we know that they are capable of harming and killing ; and Swedenborg assures us that all such substances have their origin from Hell.

While, to say the least, it is very difficult, if it is not impossible, for others to destroy our freedom, it is very easy for us to destroy our own freedom ; and when we commence the use of the above substances, we are entering on a road which we know has led vast multitudes of our race to the most fearful state of slavery, and made them "bondservants" indeed.

While we cannot destroy man's freedom to think and will, unless we can lead him into evil habits like the use of the above poisons, society can justly, by laws and watchfulness, lessen his opportunities to ultimate his evil thoughts and inclinations ; and we are told that we must do this, or the human race on earth would perish ; and this is all that the prohibitionists propose to do. While man is free to think and will, we know that he is not always free to do what he pleases, and we well know that he ought not to be thus free. When a man wills to kill another or steal from him, he is often met by weapons superior to his own, or by superior skill and strength, or by officers of the law, and by bolts and locks ; and thus he has no freedom to ultimate his evil inten-

tions. According to our laws, it is unlawful for a man either to take his own life or to cripple himself ; and if he attempts thus to act, the officers of the law step in and prevent him, if possible, from thus harming himself. Do they do right or wrong to thus interfere ? Yet this is more than prohibitionists have done, or are attempting to do ; for, when they see large numbers in society who are drinking, making their families and friends most wretched and poor, impairing their own freedom and reason even to insanity, and slowly killing themselves ; the prohibitionists simply desire to prevent men from manufacturing and selling such poisons to be used for such purposes. What nonsense to talk about taking away man's freedom, by preventing by law the manufacture and sale of intoxicating drinks as beverages ! The man who feels that he cannot do without intoxicating drinks is already a slave, and he can only become free by hearkening to the truth and shunning his cups as a sin against God.

The editor of the ——— declares that a man

“cannot, as a rational man, believe that the Divine Truth is the only means of salvation, and then propose to save men by acts of Parliament.”

No prohibitionist proposes to save men by “acts of Parliament.” What is the use of such talk ?

Again says the editor :

“He cannot, as a rational man, believe that all evil comes from hell, and then assert that it comes from a natural fluid.”

This is not a fair representation of the views of those who believe in total abstinence from intoxicating drinks. We do not believe that all evil comes from a natural fluid. The evil lies in the lusting after and drinking of a poisonous fluid, the appetite for which is never given by the Lord, but has to be cultivated. There are many other evils besides the drinking of intoxicating drinks ; but these drinks derive their origin from hell, and when man drinks them they pervert not only his physical organization and appetite, but also his intellectual faculties and passions, to an extent which is not equaled by the action of any other poisonous substance on earth, even causing insanity in a vast multitude of cases, as is clear from the reports of our insane institutions.

Again, the editor of the ——— says :

“The teaching on this very matter of food and drink is, that ‘abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it.’ (*Divine Love and*

Wisdom, 331.) [It is certainly true that the abuse of a good and useful article of food does not take away use, or prevent it from being useful when properly used; but what has all this to do with the use of a poisonous article like fermented wine?—E.] The Truth has been, and is daily, falsified by people who read it. Were the Truth prohibited to be read, then people could not falsify it. Therefore it might be concluded that its reading should be prohibited. That this would be a wrong course to pursue is evident without further proof. What is true of spiritual things—of causes, is necessarily true of natural things—of effects. Wine corresponds to Truth, and it is no more right to enact laws prohibiting the sale of wines and other fermented and distilled liquors, than it is to make laws prohibiting the reading of Truth.”

But where a substance is a poison capable of causing disease, drunkenness, insanity and death, like fermented wine, it would seem to be self-evident that to use it at all is an abuse. Such a wine has not a good correspondence, consequently Swedenborg compares it to falses from evil, and not to truth. Whereas Swedenborg tells us that the pure unfermented juice of grapes or must as it exists in the clusters, or new wine as it is pressed from grapes, as it is trodden from the grapes and as it flows from the press, and as dropping from the mountain, signifies truth, as has been abundantly shown in the preceding pages. This unfermented juice of grapes has a good signification, because it nourishes the natural body as goodness and truth do the spirit of man; and fermented wine has not a good signification, because its nourishing and delightful substances have been destroyed or perverted by leaven, which, we are told, signifies the evil and the false which should not be mixed with things good and true, and a perverted and poisonous wine is the product. While it certainly would not be right to make laws prohibiting the reading of the truth, we do make laws to prevent the printing and selling of obscene falses which originate from evil. Does the editor of the ——— say of these laws, that “they take away use”?

The editor continues :

“Drunkenness is a crime. Liquor is not the *cause* of drunkenness, but the means. The cause lies in the evil appertaining to the drunkard [Which leads him to drink from the drunkard’s cup.—E.]. That evil can be overcome by the Divine Truth only when received and lived by man in a state of freedom. Prohibition is a form of slavery, and is a worse evil than that it seeks to cure.”

Liquor, by which is meant alcohol in some form, is the only substance on earth that will cause drunkenness; but it is harmless

if men do not drink it. But when men begin to reason about drinking it, and, notwithstanding they see drunkards around them on every hand, begin to say in the pride of their own hearts: "We can drink it without becoming drunkards," and begin to drink it, they soon become so infatuated that they are not willing to believe that drinking injures them; as they cannot comprehend that the drunkard's cup which gratifies the unnatural appetite, and relieves the unpleasant sensations which it has caused, and makes them feel good every time they partake of it, can do them any harm. If the drinker is to be reformed, he must so far assert his freedom as to be able to listen to the truth as to the poisonous and injurious character of the liquids which he drinks; and then he must hearken to the Divine Truth which will very soon teach him better than to continue a course of life which is almost certain to impair his health and faculties of body and mind; and to endanger his reason, life in this world, the happiness of his family and all around him, and also his eternal happiness; and he must repent and shun the drinking of intoxicating drinks as a sin against God.

Prohibition, a form of slavery, indeed! No attempt, mind you, is directly made to prohibit drinking. The prohibitionist would simply say to the lovers of money: You must not manufacture intoxicating drinks to be sold as beverages; you must not sell such drinks to men, women or children; you must not establish saloons and bar-rooms, and thus entice and lead the members of our families and our neighbors into habits which will lead to evils and sorrows untold. Has society no right to do what it can to protect itself by preventing evil-doing, for fear of interfering with the freedom of evil-doers? What nonsense! Should society tolerate bad houses, houses of procuresses, and places for receiving stolen goods, and dens of thieves? Remember the evil-doer is not free, but a "bondservant" already, whom we would help that he may become free.

If there is any crime in drunkenness it is manifestly in drinking a poisonous fluid, knowing that it will cause drunkenness. When drunk, a man is either unconscious or insane, and consequently is not responsible for his acts; but for the drinking while it was moderate, and he had the ability to stop drinking and did not, he was responsible. Then was the time for punishment if ever. Now when his appetite has got the mastery of him, we must restrain him even as we do other insane men. It certainly would seem to be a great stretch of justice to punish a poor insane drunkard who is not

responsible for his present acts, and let the moderate drinker who yet has power to refrain from drinking from the drunkard's cup, go free.

A RELIGIOUS PERIODICAL AND "PROHIBITION CRAZE."

In the following quotations from the — — —, there is a strange admixture of assumptions, and of truth with that which is not true, and confounding of good and evil, which bodes no good to the young, or even to the old, who may peruse the columns of that periodical. It certainly would seem to be self-evident that fluids, which are full of the poisonous excretion of that unclean living substance called leaven, and which derive their life from hell; the use of which we know has in all ages perverted man's passions and appetites most fearfully, and has led countless multitudes down to hell, should never be used as beverages or in the Most Holy Ordinance of the Church. Can the filthy products of an utterly corrupt tree like leaven, when taken into the human body, bring forth good fruit? We know that they do not by the diseases, perverted passions, drunkenness, and insanity which they cause. How can a religious editor write as follows?

"The 'prohibition' craze," says the editor of the — — — "and the increasing cry of 'total abstinence,' as well as all other social movements, are under the direction of the Divine Providence, and are either provided to promote good, or permitted to prevent greater evil. While these prohibition and total abstinence movements, in themselves, are neither good nor in true harmony with the Divine laws, there must, nevertheless, be some reason, found in the present corrupt and debased condition of the Christian world, why they are permitted, and why it is well that a certain class of persons should be restrained by external motives from the use of spirituous liquors, and should drink water only."

For men individually and collectively to move in the direction of totally abstaining from the drunkard's cup, is neither good nor in true harmony with the divine laws, in the estimation of the editor of the above paper. Who has authorized the above editor to thus assume that those who abstain from "spirituous liquors" do so simply from external motives? And again we will inquire, if it is not better that men with inclinations toward evil should do right from external motives, than that they should follow depraved appetites which would lead them to do evil? Total abstiners, and especially religious total abstainers, are able to see clearly in the light of the Word and of the Writings, and of science,

that intoxicating drinks are the product of that unclean substance called leaven, and that they have their origin from hell ; and that when taken into the stomach they tend to excite and pervert man's passions in the direction of hell ; and that their use is evil, and that continually ; for all experience, extending over thousands of years, shows that their use very seriously endangers man's freedom, reason, health, and even life ; and that no possible good results from their use by men in health. That there is no necessity for their use is manifest by the experience of more than one half of the people of the United States (including women), and the people of Mohammedan countries generally, who do not use them. Now, cannot our brethren of the _____, in view of all this, comprehend that it is barely possible that those who shun the use of intoxicating drinks, totally, do so because they honestly believe that for them to use such drinks is a violation of the divine commandments, and consequently a sin against God : they having no right to thus needlessly encounter such risks ? Abundant experience shows that those who have the most assurance that they can continue to drink moderately and without running into excess, are often the first to become drunkards, as in the case of the young man mentioned on page 29.

If the " prohibition and total abstinence movements " are a " craze," they are a " craze " descending from the Lord through the New Heavens : enlightening the minds and moving the hearts of good, earnest Christian men and women, from love of the Lord and the neighbor, to do what they can to rescue their fellow-men from the life which leads so many to drunkenness, and to preserve the young from unnecessary temptation ; while they instruct and enlighten them as to the " pernicious " character of intoxicating drinks, and the danger which results from their use. Is self-murder no crime, or evil, if you please ? Is it a " craze " to strive to teach and lead the young, by precept and example, to shun the use of intoxicating wine, beer, whisky, etc., when we know from carefully collected statistics that the use of these poisons will shorten the average duration of their lives nearly or quite one-third of the period which they would live if they were to totally abstain from them ?—to say nothing of the drunkenness, insanity and misery which follow their use. A " craze," indeed, to strive to suppress the grog-shops upon our street corners, for the sake of preserving the young and our neighbors from being tempted to their death ! Please read the following, gentle reader, and judge

whether the "craze" lies with the prohibitionists and teachers of total abstinence, or with the editors of the — — — :

" SIGNIFICANT STATISTICS.

"Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by actual experience the following astounding facts :

"Between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die.

"Between the ages of twenty and thirty, where ten total abstainers die, thirty-one moderate drinkers die.

"Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

"Or, expressing the fact in another form, he says :

"A total abstainer twenty years old has the chance of living forty-four years longer, or until sixty-four years old.

"A moderate drinker has the chance of living fifteen and one-half years longer, or until thirty-five and one-half years old.

"A total abstainer thirty years old has the chance of living thirty-six and one-half years longer, or until sixty-six and one-half years old.

"A moderate drinker thirty years old has the chance of living thirteen and one-half years longer, or until forty-three and three-fourths years old.

"A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half years old.

"A moderate drinker forty years old has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half years old."—*New York Witness*.

After making quotations from Swedenborg's writings, showing that men and spirits are restrained by external and selfish motives from sinking into lower states of life, the editor of the — — — continues :

"From the above it is evident that in this age, when the Christian Church has come to its end, and internal and spiritual truths no longer form the conscience, and hold the lives of the people in order, there is a class who, if not restrained by external bonds, fear of the loss of reputation, and the like, would become the vilest of the vile. And that some of these, because not under the guidance and control of internal and spiritual principles, by which they would be preserved from excess and abuse, can-

not safely use such drinks as correspond to things spiritual, but must, if they would be saved from becoming so vile, abstain from their use, and drink water only.

"But because there is a class who are of such mental and physical quality that they cannot use spirituous drinks without abusing them, and becoming so debased, it does not follow that those in different and better conditions cannot. * * *

"In other words, an intemperate man may determine for himself to abstain from all spirituous liquors, but he does wrong when he attempts to control others, and to force them to abstain from drinking, even though they are temperate in their use of food and drink."

We ask the intelligent reader if such language, when applied to total abstainers, is either charitable or true? The total abstainers and advocates of prohibition are not drinking men. They are safe enough, but they are laboring to rescue the drinkers who are not conscious of their danger, and to prevent the young from becoming drinkers. Who is to judge whether a man is under the restraint of "external bonds," or "under the guidance and control of internal and spiritual principles," when he abstains from the use of intoxicating drinks? Men and women do not become the "vilest of the vile" by eating good, wholesome food, and by drinking good health-giving drinks which "correspond to things spiritual;" but by drinking poisonous drinks, the product of leaven, which correspond to fables from evil, such as fermented wine, whisky and punch. No living man can use such drinks with any reasonable assurance that he will not become a drunkard; or at least be seriously injured by them, as all experience shows. We know very well that the "doctrines of the New Christianity" are no protection against drunkenness if they are not so far heeded as to prevent men from drinking intoxicating drinks; as many a wife, father, daughter, son and brother have learned and are now learning to their sorrow.

Why misrepresent the views or misjudge the motives of prohibitionists? It surely is well known that they have never attempted to control others, or to force them to abstain from drinking. They have simply endeavored to prevent the manufacture and sale of intoxicating drinks. You may drink what you please, only you must not manufacture and sell to others; that is all.

The great trouble with the — — —, as the reader will see from the above quotation, is that it seems to have mistaken hell and its delights, for Heaven and its delights. Intoxicating drinks are among the poisonous substances which Swedenborg, in

the "Divine Love and Wisdom," tells us have their origin from hell. They are the product of leaven or ferment which Swedenborg tells us has an evil correspondence, and we know by every day's observation that their effects on man when he drinks them are evil. Is it right for man to imbibe and appropriate, moderately, falses and evils, or should he totally abstain? We have asked this question before, and should be very happy to see an answer by some of our Christian brethren.

But the discouragement of efforts for the spread of total abstinence ideas, and censure for those who make any attempt to further the "prohibition craze," are not the worst that the friends of temperance have to endure in the utterances of some of our religious papers. Much worse than these are the words of direct commendation of the use of intoxicating drink as not only permissible in a social gathering, but desirable in the highest degree, and necessary if the party is to be a brilliant and entertaining one. If any proof were needed that there should be an earnest effort to arouse the religious conscience to a sense of duty in this matter, it is furnished in such words as these, which we quote from a religious paper :

"In view of the fact that many wine-merchants and distillers, participating in the greedy desire for gain, adulterate their productions, it becomes necessary to be careful in selecting liquors for consumption, as well as for experimentation.

"Much of the whisky which is sold as pure, contains amylic alcohol, the fusel oil, which is acrid, offensive, and highly injurious to the system.

"Of the various articles now in the market, we may make a judicious selection, depending not only upon our taste, but also upon the respective liquors.

"Ideas flow more freely, the senses are more acute. As the ambrosial odor of wine greets the nostrils, the affections are vivified, and thus is formed a social sphere which transforms a listless company into a chatty, brilliant, and entertaining party. Rudeness and incivility give place to æsthetic refinement, and charity finds one of its most delightful recreations."

Can the reader believe that all this is not contrary in every respect to what is taught in the Word of the Lord and the Writings of the Church? Every observing man understands fully that the state of excitement named above is but the first stage of drunkenness, and that violence and woe lie but one very short step beyond, and all experience shows that this step is sure to be taken by many who progress thus far.

If Swedenborg felt that alcoholic drinks were really so good and useful in our social life as the editors in the above quotation represent, could he have declared that it would be better for his country's morality and welfare that whisky should be done away with altogether? Is it reasonable to suppose that his views were in harmony with those of the above editors? Judge ye.

We have no passage in Swedenborg's writings where he speaks of "liquor as an admitted beverage," excepting the one already noticed in his "Spiritual Diary," in the allusion to punch, in his conversation with the spirits in the spiritual London.

At the time when Swedenborg wrote, when it was generally thought to be right to drink alcoholic drinks "temperately," and even at this day, among those who so think, it is not strange that spirits should give punch to such new-comers as had been strongly addicted to the use of intoxicants on earth, and were also in their new sphere "industrious and sincere;" that is, to such as were industriously and sincerely striving to put away this evil—to lessen or prevent the fearful sufferings which frequently result here, and undoubtedly do there when the use of intoxicating drinks are suddenly discontinued; for it is no more than the physician does here, nor more than the writer has sometimes done for patients who were hard drinkers, to prevent *delirium tremens*. It was not given to the evil, because there would, in that world, be no object in saving them from the suffering, for they could only be deterred from the further use of intoxicants by suffering the legitimate consequences of their transgressions. It is not for a moment to be supposed that every man who drinks intoxicating drinks is an evil man; and we trust that many of such, and even some who have been hard drinkers, especially where the inclination to drink is hereditary, when they get into the spiritual world will be led into heaven; though their guides may think it best to give some of the latter class an occasional glass of punch, to alleviate their suffering. But that any intelligent Christian should bring such a passage from Swedenborg's "Spiritual Diary" to justify himself, and encourage others in drinking whisky, fermented wine, and other intoxicating drinks which have destroyed so many of our fellow-men, body and soul, and which Swedenborg assured us in his day, threatened the downfall of the Swedish people, and from which, as to fermented wine, a distinguished French writer expresses the same fears for the French people, is perfectly astonishing! Surely, wonders will never cease!

CHAPTER XIII.

NATURAL AND SPIRITUAL DRUNKENNESS—DRUNKENNESS OF NOAH—DRUNKENNESS IN VINE-GROWING AND BEER-DRINKING COUNTRIES.

ALCOHOL, which is the product of fermentation, is the cause of natural drunkenness. Alcohol is never found in the juice of grapes, apples or other vegetables as it is pressed from sound healthy fruits and vegetables, nor in barley, wheat, or other grains. All of the above good, useful and healthy articles of food must be decomposed and perverted by leaven before alcohol is found.

Swedenborg tells us that “The reason why what is unleavened signifies what is purified, is because leaven signifies what is *false derived from evil*; hence, what is unleavened signifies what is pure, or without that false principle. The reason why leaven signifies what is false derived from evil is, because this *false principle defiles good and also truth*, likewise because it excites combat, for on the approach of that false principle to good, heat is produced, and as it approaches to truth it excites collision.”—*Arcana Cœlestia*, 9992.

This is precisely what follows when leaven approaches new wine; however transparent, beautiful and clear the wine may be, it soon becomes warm, thick and muddy, or defiled. Here you have natural results, which are like the spiritual results. In the one instance, good and truth are defiled; in the other, natural substances, which correspond to good and truth, are defiled. Can anything be clearer than this? The Word of the Lord, illuminated by the Writings of the Church, leaves us no possibility of doubt as to the true character of intoxicating wine; and that it has its origin from hell is beyond question. Swedenborg says: “The cup of the wine of anger denotes the false which gives birth to evil. The reason why the false which gives birth to evil is signified is, because as wine intoxicates and makes insane, so does the false; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended; hence come falses, and from falses

evils" (*Arcana Coelestia*, 5120). It is clear from the above that the causes of natural intoxication correspond to the causes of spiritual intoxication.

"Without going into the different theories of the causes of the changes occurring in the process of vinous fermentation, there is very strong evidence that in all cases living organisms are present. Yeast, when examined under the microscope, is seen to be made up of organized cells, or globules, which are either vegetable or animal. When these living organisms are added to grape-juice, or an infusion of malt, fermentation begins. The yeast cells increase in number, and go through various changes, and the result of their life-action is the conversion of sugar into alcohol and carbonic acid. The idea that yeast was an organized living plant, was strongly opposed by both Berzelius and Liebig, but by the microscope they were convinced both of the organization and vitality. Vinous fermentation proceeds best at a temperature ranging from 60° to 80° F. The process itself causes the development of heat, and confirms the organic theory, which is, that the yeast cells, or ferment, feed upon the vegetable substances, multiply, evolve heat, and give off as excretions alcohol and carbonic acid. According to every theory, fermentation is the process by which the food of man is destroyed and alcohol produced."—*Alcohol and Science*—Wm. Hargreaves, M.D.

Now, what relation has fermented wine, polluted as it always is with the poisonous and vile products of leaven, such as alcohol, glycerine, vinegar and other acids, etc., which result from the action of ferment—with the sugar, corresponding to spiritual delights, often entirely gone—with the albumen and gluten which nourish the brain and muscles to a great extent cast out—with the other organized substances that enter into the bones and structures, all either destroyed, cast down as dregs, or polluted by the poisonous products of leaven—what relation has *such* a wine as this to blood? And how can our opponents seriously maintain that we must use this polluted thing, vile in itself and evil in its effects, as a representative of the blood of our Lord? Only think, dear reader, of using such a wine in the most holy ordinance of the Lord's Supper, instead of the pure, unpolluted juice of the grape, the *real* fruit and product of the vine!

That natural drunkenness corresponds to spiritual drunkenness is clearly taught by Swedenborg both directly and indirectly, and by correspondences, as in the following passages, viz.:

"To be intoxicated from the cup is to be insane from falses."—*A. C.* 5120, 9960.

So in the "Apocalypse Revealed" we read :

"To be made drunk with the wine of whoredom signifies to become insane in spiritual things from the falsification of the truths of the Word ; here from the adulteration of them."—*A. R.* 721 ; see also *A. E.* 1035, 376.

"Drunkenness," Swedenborg says (*A. R.* 721), "signifies insanity in spiritual things from the adulteration of the Word." Such being the origin of spiritual drunkenness, it is evident that natural drunkenness can never result from pure unadulterated wine, since the latter corresponds to spiritual truth, which may be profaned, but which does not of itself cause spiritual drunkenness.

"Inebriation," says Swedenborg, "signifies truth falsified" (*A. E.* 1035), *not an excess of truths*, not perverted nor falsified, as the argument of opponents intimates. The reader will please bear this in mind.

Now, if natural drunkenness corresponds to spiritual drunkenness, as it unquestionably does, is it not absolutely certain that the cause of natural drunkenness must correspond to the cause of spiritual drunkenness ? Is it not a universal law that like effects from like causes flow ? "Delirium in truths by falses is spiritual inebriation," "And they who falsify the Word are spiritually inebriated."—*A. E.* 887.

"That to be drunk signifies to be insane in spiritual things from the falses of evil."—*Swedenborg's Index to the A. E.*

A zealous advocate for the use of fermented wine says :

"But nowhere do we find a statement that if we imbibe more truths than we are ready to apply to the various uses of life, we are spiritual 'drunkards.'

"Surely he cannot be called intemperate who stores his memory with more truths than he is ready to apply, else all school-children would be spiritual drunkards. Man becomes a spiritual drunkard only when, from self-intelligence, he argues about truths, and especially if against them.

"The more truths a man acquires the better, that his rational principle may thence be formed, and that these truths may serve in his memory as vessels to receive faith and charity.

"For we read :

"That faith is perfected in proportion to the number and coherence of truths. Now, since faith in its essence is truth, it follows that faith becomes more and more perfectly spiritual in proportion to the number and coherence of truths, and consequently less and less sensual-natural ; for it

is thus exalted into a higher region of the mind, from whence it views below it in the natural world numberless circumstances and proofs that tend to confirm it. True faith, by means of such a number of truths cohering, as in a fascicle or bundle, becomes also more illustrated, more perceptible, more evident, and more clear; it acquires, also, a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils; and it becomes by degrees more and more removed from the allurements of the eye and the lusts of the flesh, and consequently is rendered happier in itself; it becomes particularly more powerful against evils and fables, and thence more and more a living and a saving faith."—*T. C. E.* 352.

If, then, the imbibing of spiritual truths never causes spiritual drunkenness, as is so clearly proven, and admitted even by our opponents above, how certain it is that the drinking of natural fluids which legitimately correspond to spiritual truths, can never cause natural drunkenness. In other words, as fermented wine and whisky do cause natural drunkenness, it is perfectly clear and as certain as correspondences are true, that these fluids do not correspond to genuine spiritual truths which never cause spiritual drunkenness.

Can anything be clearer than that such wine and strong drink as cause natural drunkenness, correspond to fables from evil, which cause the spiritual inebriation or insanity to which natural drunkenness corresponds?

There is but one substance in nature that causes natural drunkenness, and that is alcohol wherever found, be it in whisky, fermented wine or beer; it therefore corresponds to the falsification of the Word from evil.

The advocates for total abstinence from intoxicating drinks, and for their banishment from the Lord's table in the Christian Church, might rest their case here, and it could never be overthrown.

If drinking intoxicating liquors did not endanger, harm and kill men, then, if there were any use for them in the human body, we might use them: but if their use, as all experience in endless amount shows, does endanger, harm and kill, then, does not the use of them violate the command, "Thou shalt not kill"? For we surely have no right either directly to take our own lives, or to enter unnecessarily upon a course of conduct, which the experience of mankind for thousands of years has demonstrated will lead more or less of those who follow it to drunkenness and death.

"I have spoken," says Swedenborg, "with spirits respecting drunkenness, and it was declared by them to be an enormous sin,

for a man thereby becomes a brute, and is no longer a man, because a man is a man by virtue of his intellectual faculty, which, when destroyed, he becomes a brute. Moreover, by drunkenness he brings destruction upon his body and hastens his death; besides which, he destroys in luxury what would be of use to others. Wherefore drunkenness appears so filthy to spirits, that they abhor such a life, which, nevertheless, mortals [in this age] have permitted among themselves as belonging to civil life."—*Spiritual Diary*, n. 2422.

So far as drunkenness is concerned, with all its attendant evils, we know that the Lord in His providence has placed before the men of this age a path of absolute safety, which is: "Total abstinence from all intoxicating drinks." Shall we walk in it? The recorded experience of mankind for more than three thousand years, has demonstrated, beyond controversy, that there is no safety for any man or woman who uses, as a beverage, fermented wine, beer or cider, or any other liquid containing alcohol. God's laws, so clearly manifested in the history of our race and in our physical and spiritual organizations, cannot be violated with impunity, as all experience shows—as clearly to-day as three thousand years ago.

In regard to permitted and hereditary evils, Swedenborg says:

"It is well known that a man is in full liberty to think and will, but not in full liberty to speak and act whatever he thinks and wills. * * *

"That love of evil which does not appear is like an enemy lying in wait, or like corrupted matter in an ulcer, poison in the blood, and rottenness in the breast, which, if kept inclosed, will produce death. But when man is permitted to think upon the evils of his life's love, so far even as to intend them, they are cured by spiritual means, as diseases are by natural means."—*Divine Providence*, 281.

In regard to hereditary evils, we are told, that to prevent man's losing the two faculties of liberty and rationality, and thus becoming insane even until he would not have sense enough to cover his nakedness; "He is permitted to think and will his hereditary evils, but not to speak and do them. In the meantime he learns things civil, moral and spiritual, which also enter into his thoughts, and remove these insanities; and thereby he is healed by the Lord; but yet no further than to know how to keep the door shut, unless he also acknowledges a God, and implores His assistance, that he may be able to resist the above evils; and so far as he then resists,

he does not admit them into his intentions, and at length, not even into his thoughts.—*D. P.* 281.

The reason why a man is permitted to think evils, even so far as to intend them, is, as was observed, that they may be removed by considerations of a civil, moral and spiritual nature; as is the case when he thinks that they are contrary to justice and equity, to honesty and decency, and to goodness and truth, thereby contrary to the tranquillity, pleasure, and happiness of life. By these three considerations the Lord heals the love of man's will; and at first, indeed, by fear, afterwards by love.—*D. P.* 283.

The editor of a religious periodical says:

“Drunkenness is a sin; and sins are to be shunned because they are from the devil. The sin of drunkenness, like all sins, lies in the individual, and not in the ‘poison,’ the ‘manufacturer’ or the ‘rum-seller.’ When this truth—and it is certainly plain enough—is recognized, then will New-Church total abstinence societies be abandoned, and men will no more think of wearing a blue ribbon, as a token to the world that they have resolved to abstain from the sin of drunkenness, than they now think of wearing a red ribbon to signify that they have determined not to lie or steal.”

“The sin of drunkenness, like all sins, lies in the individual,” and in his voluntarily and unnecessarily drinking from the drunkard's cup, knowing that it is harmful and dangerous to do so, and that without drinking from it he can never become a drunkard. The poison is harmless so long as he lets it alone, and so are the manufacturers and the rum-sellers so long as men do not patronize them; but when the one manufactures and the other sells, knowing that men will certainly drink of their beverages, and that vast multitudes of those who drink will become drunkards, they become partakers in the sin of drunkenness.

We will simply intimate to the editor from whom we have just quoted, that temperance advocates do not resolve to abstain from the sin of drunkenness, but from the sin of drinking from the drunkard's cup.

The drunkard's cup or intoxicants should be shunned totally, because we are clearly taught in the Writings that they have their origin from hell; and we well know, by their effects on man when he drinks them, that they are from the devil, for they lead men into all forms of evil.

The New Christianity, when it appears in its glory on the earth, will be one vast Total Abstinence Society, striving faithfully

to shun all evils as sins against God. The good work has already commenced.

The late Mr. T. S. Arthur, in a communication to the writer, said : " Things that hurt a man in body as well as soul cannot have their origin in heaven. They are from hell, and to indulge in their use is an evil, and therefore a sin against God. There is no single substance, the common use of which has wrought such direful results to mind and body as alcohol. It is never good in its effects upon the human organism, whether considered as natural or spiritual, but always evil."

The writer most fully agrees with one of the correspondents of one of our religious papers that : " If we assume to be teachers we ought to realize how important it is to know what is taught before we undertake to teach it." And especially is this true, when such dire consequences are liable—yes, almost certain—to follow the teaching of falsities, as in the instance before us. The experience of thousands of years, and the undisputed observation of to-day, show conclusively that of those who commence using fermented wine and beer, and allow themselves to continue their use, no inconsiderable number will inevitably become drunkards ; for, as we have seen in the first part of this work, it is in accordance with well established physiological and spiritual laws, that they should become drunkards. Alcohol is no respecter of persons or classes ; the professed Christian and the skeptic, the rich and the poor, the intelligent and the ignorant, the physician, the lawyer, and even the clergymen of the prevailing churches, alike are found among its victims.

What parent having twelve children, fully realizing the significant fact, which is sustained by statistics, that at least one-twelfth of those who use intoxicating drinks at all, become drunkards, and that a much larger proportion who do not reach this reputation, are very seriously injured in bodily and mental health, and become moody and unhappy, would dare to set an example of drinking fermented wine or beer to his children, with the moral certainty clearly in mind, that, if they follow his example, as he has a right to expect they will, one of them at least will become a drunkard ?

As in the regeneration of the individual man, so with communities of men, one by one must the evils which afflict humanity be seen, resisted, and put away. Human slavery was seen to be an evil, and it has been resisted and overthrown, but only after a fearful struggle. The drinking of intoxicating drinks is beginning

to be generally seen to be an evil ; and that it often reduces men to a slavery worse than African slavery is beyond question. The great battle with intemperance and the saloon is upon us, and is yet to be fought to a successful issue. A war against tobacco must follow. Then when the great mass of voters become free from the domination of the saloon, votes will count in this free country, and our monopolies will be restrained within due limits, and the rights of the poor as well as of the rich will be respected.

To talk about temperately using poisonous substances like fermented and distilled liquors, opium or tobacco,—substances which have no legitimate use in the healthy human body, and only enter it to pervert, disease and destroy it—is to misuse language. We might as well talk of temperate stealing, lying, or bearing of false witness ; for not more surely do these latter violations pervert man's spiritual organization than do the former his physical organization. Even that old so-called "heathen philosopher," Aristotle, declared that temperance consisted in the moderate use of things lawful and useful, and in total abstinence from things injurious.

It is beyond question that alcohol wherever found, be it in either fermented wine, beer or distilled liquors, in its effects on man, has proved itself by far the most fearful and deadly poison known to man. As a poison polluting and diseasing both body and mind, it stands unparalleled.

TESTIMONY OF DR. WM. B. CARPENTER.

Dr. Carpenter, of England, author of "Principles of Human Physiology," "Mental Physiology," etc., who stands at the very head of the physiologists of the world, during a visit to this country, in a lecture delivered in Boston, Dec. 3, 1882, on "The Physiology of Alcoholics," says :

"No one who is familiar with the action of poisons upon the living animal body, and has made the nature of that action a subject of special study, has the smallest hesitation in saying that alcohol is a poison. There are any number of well-attested results of its experimental administration to animals, by which it is shown to have every character of a poison. Yet it may be thought by many of you, that if it is a poison its action is very, very slow when taken in small, continued, repeated doses. I admit that freely. It is a very, very slow poison in the great majority of instances ; but I do not regard its action as any less sure because

it is slow. The very large experience of our life insurance companies, of our benefit societies—I think you have similar institutions in this country, a sort of mutual insurance of working-men, for maintenance during sickness—the experience of all these is entirely in this direction, that life is shortened, disease induced, and the power of resisting disease very seriously impaired by habitual indulgence in alcoholic liquors.

“Now, it is the result of many observations that the introduction of alcohol specially deranges the vaso-motor system; this derangement showing itself alike in disturbance of the heart's action, and in relaxation of the capillary vessels, which become filled with blood, especially in the nervous system and in the skin. This causes one to feel that warmth and exhilaration which is the first effect of the introduction of these disturbing agencies, and which are appealed to as evidence that drink does us good. Well, what are the facts? The fresh glow is simply the result of relaxation of the capillary vessels of the skin, allowing a larger quantity of blood to come to the surface, so as to give the feeling of superficial warmth. But if a larger amount of blood comes to the surface, it robs the parts within; and the feeling of genial warmth gives way to a general depression, especially when we are exposed to severe cold. The temporary exhilaration of the nervous system, too, is followed by a corresponding depression. Hence a person feels ‘sick and sorry’ the next morning, after taking alcoholic stimulant.

“Now, it is certain that the addition of alcohol in any appreciable quantity, diminishes the solvent power of the gastric fluid, so as to interfere with the process of digestion, instead of aiding it. The only possible way in which the alcoholic fluid can improve digestion, is by a temporary increase in the quantity of fluid secreted by the action which (as I shall presently describe to you) alcohol has on the circulation. Any increase in a healthy body is always, I believe, followed by a subsequent diminution; and so we do not gain anything in the end. But that alcohol interferes with the process of digestion, may be said to be a well-ascertained fact.

“That the taking of alcoholic stimulants is in any way useful as keeping up the heat of the body, may now be considered as a myth altogether exploded.

“The increase in the secretion of gastric juice, of which I have spoken as an effect of the introduction of alcoholic liquors into the stomach, is an ABNORMAL action, dependent upon the relaxation

of the capillaries of the gastric glandulæ. Why should a healthy man desire to increase it? His stomach secretes enough to digest the food he needs; why should he provoke it to do what is not required for digestive action? We do this at the expense of subsequent loss. We lose afterward all that we seem to gain.

“The mode in which the habitual ‘moderate’ use of alcoholics exerts its injurious effects, I believe to be by obstructing the removal of the effete matter of the tissues; so that they tend, in advancing life, to become the subjects of ‘fatty degeneration.’ This is especially the case in the heart, liver, kidneys and walls of the arteries; and the foundation is thus laid of a variety of diseases that are well known to be those specially of ‘advanced life.’

“Now there can be no doubt that the habitual use of alcoholics tends so to modify the *nutrition* of the nervous substance, as to shape it (so to speak) into an accordance with itself; and this will be especially the case during that earlier period of life in which the bodily constitution (and with it, in great degree, the mental) is being fixed and rendered permanent. A habit of *dependence* upon alcoholic stimulants thus grows up, which may rise into an irrepressible *craving*.

“Any one of the young persons I now address may say, ‘I am in no danger of becoming the victim of such a propensity.’ But I can assure you, as one who has looked upon this matter both scientifically and practically for something like half a century, that no one who has not had like experience can have an idea of the enslaving power which this habit may acquire in virtue of its physical effect upon the nutrition of the nervous system, no less than on its specific power of weakening the will and exciting the passions. Every time the temptation is yielded to, is so much ‘to the bad’ in *both* these ways; so that the recovery of healthful self-control becomes more and more difficult. There is no rule in regard to alcoholic indulgence that it is so safe to observe, as the old one, *Obsta principiis*—oppose the beginnings; for there is no saying what the ending may be.

“And there is one more consideration which I would specially urge upon you. The physical deterioration produced by alcoholic indulgence in the nervous system is one which has a peculiar tendency to *hereditary transmission*; insanity, idiocy, instability of mind, weakness of will, and especially the craving for alcoholics, presenting themselves so much more frequently in the offspring of the habitually intemperate than in those of habitual water-drinkers, that there cannot be any reasonable doubt that the

sins of the fathers (or mothers) are here most fearfully visited on the children."

NOAH'S DRUNKENNESS.

As to Noah's drunkenness, the Writings tell us :

"*His drinking of the wine* denotes his desire to search into the doctrines of faith, as is proved by the signification of *wine*. A *vineyard*, or a *vine*, as has been shown, represents the spiritual church, or the man of that church ; and a *grape*, and *bunches*, and *clusters of grapes* are the *fruits* thereof, and signify charity and what appertains to it. Now, *wine* denotes the faith thence derived, and all that belongs to it ; and thus the grape is the celestial principle of that church, and wine its spiritual principle ; the former, as has been often previously observed, having relation to the will, and the latter to the understanding. That *his drinking of the wine* signifies his desire to search into the tenets of faith, and this, by reasonings, is evident from the fact of his being *drunken*—that is, falling into errors."—*Arcana Cœlestia*, 1071.

The reader will please bear in mind that Noah planted a vineyard, and he drank of the wine from *that* vineyard, the vineyard of his own planting ; and his doing this, Swedenborg tells us, "signifies his desire to search into the tenets of faith, and this by reasonings ;" and the result was drunkenness or falling into errors. The editors of a religious serial tell us that "the fact that this is not real but correspondential history does not in the least affect the argument." Now, we will ask the reader if good natural wine, which has a good signification, corresponds to such desires and false reasonings as caused Noah's drunkenness ? We know that it does not ; for Swedenborg gives us, in the very paragraph above from the *Arcana Cœlestia*, most beautifully the true signification of the vine, grape and wine. "The grape is the celestial principle of that Church ; and the wine its spiritual principle." The grape, we see, was pure and not fermented, and the same was true of the wine ; both were as the Lord made them ; whereas, fermented wine, like the wine which Noah drank, is strictly man-made, or the result of human skill and ingenuity aided by leaven ; and in a warm climate it requires no little skill to properly ferment and preserve fermented wine, and prevent it from changing into vinegar. Noah's drunkenness, the reader will bear in mind, was not caused by an abuse or excess of good wine, or of truth and true reasonings, any more than natural drunkenness can be caused by unfermented wine, which we know is im-

possible. In the light of correspondences and the spiritual sense of the Word, have we not here, in the very first chapter of the Word where wine and drunkenness are mentioned, positive evidence that there are two kinds of natural wine : one which will not cause drunkenness and another which will—clearly described ? The good wine we find associated with corn and oil, and as being one of the greatest blessings, and we can with no more propriety assume that such passages mean fermented wine, than we can that corn means whisky, and oil rancid oil. As we have shown elsewhere, the word wine is admitted by our able scholars to be a generic word including all kinds of wine. Even in Nehemiah v. 18, we have the phrase, “all sorts of wine” (*yayin*).

Again we are told by Swedenborg that “the wine which Noah drank, and with which he was made drunken, denotes the false principle with which that Church in the beginning was imbued.” And again he tells us that “the wine with which Noah was made drunken signifies what is false.”—*Arcana Cælestia*, 9960.

“Columella, Pliny, Varro, Cato, and others [ancient writers] give recipes for making sweet wine, as they knew it, without intoxicating qualities, remaining so for years. Of wine the first-named writer says : ‘Many of the wines of the present day will cause diseases of the stomach, such as dyspepsia, dysentery, and other kindred complaints ; while wine that is made by taking the freshest of the “must,” putting it in a new amphora, freshly daubed and pitched, and sinking it in a pond of water, keeping it there for sixty days, will cure the disease of a disordered stomach.’

“As I have already shown, ‘wine’ thus made would be unfermented, and would remain so. As Columella wrote the work on ‘Agriculture,’ from which the above extract is made, about twenty years before St. Paul wrote his Epistle to Timothy, in which he advised him to ‘take a little wine for his stomach’s sake and for his often infirmities,’ it is a very reasonable assumption that St. Paul, thoroughly versed in the literature and science of the day, knew a little more about wine than those people do to-day who take this passage to excuse themselves in drinking a more or less fiery intoxicant, which may not contain one drop of grape-juice, to recommend the use of such so-called ‘wine’ to others, and to condemn as ‘perverters of Scripture’ thousands of men and women whose one desire is to glorify God, and to reverently ‘read, mark, learn and inwardly digest His Holy Word.’”—*Rev. W. J. Taylor, in Dominion Church of England Journal*.

DRUNKENNESS IN WINE-GROWING AND BEER-CONSUMING COUNTRIES.

If we look back upon the history of the world, from the days of Noah down to the present time, we find that drunkenness has been one of the most fearful and destructive of the evils which have afflicted our race. Before the sixth century alcohol, brandy, whisky, and all distilled liquors, were unknown in Bible lands; consequently all the drunkenness described by ancient authors, and so severely denounced in the Bible, was from the drinking of fermented liquids, and generally of wine. No further reply than this would seem to be necessary to show the utter absurdity of recommending the use of wine instead of distilled liquors, with the expectation of materially modifying the evils of drunkenness. The truth is, that with the exception of the very lowest class of society, the present drinking habits are generally formed by the use of wine and beer; and if we can only stop the use of these fluids we shall have less drunkenness; for distilled liquors are so repugnant to the unperverted taste, that there will be less danger of drunkenness than now.

We take from the Rev. Dr. Samson's work, "The Divine Law as to Wines," the following statements: "It has been so frequently claimed that if, instead of preaching total abstinence from all intoxicating drinks, we would recommend the use of wine and beer instead of distilled liquors, we should do more good than by advocating total abstinence. Here the work of Honorable Robert C. Pitman, LL.D., Associate Justice of the Superior Court of Massachusetts, just issued, and entitled 'The Problem of Law as to the Liquor Traffic,' comes in with its special testimony. While most of the volume is devoted to the evils of distilled intoxicants, the 19th chapter, entitled the 'Milder Alcoholics,' brings out an array of testimony by careful observers quite unlike that of casual tourists in Europe. Of these gathered testimonies, the following are specimens: In 1872, the French Government appointed a committee to report on the national vice of wine-drinking. In the report of their Secretary, they say, after citing the fearful demoralization produced by wine before, during, and after the war with Prussia: 'There is one point on which the French Assembly thought and felt alike. * * * To restore France to her right position, their moral and physical powers must be given back to her people. * * * To combat a propensity, which has long been regarded as venial, because it seemed to debase and corrupt only the individual, but the prodigious extension of which has

resulted in a menace to society at large, and in the temporary humiliation of the country, seemed incumbent on the men to whom that country has entrusted the task of investigating, and remedying its evils.' In Switzerland, Dr. Guillaume, of the National Society for Penitentiary Reform, states, in 1872, that 'the liberty of the wine-traffic, and intoxication therefrom, is the source of fifty per cent. of the crimes committed.'

"In Italy, Cardinal Acton, late Supreme Judge at Rome, has stated that nearly all the crimes at Rome 'originate in the use of wine.' Recorder Hill, appointed to gather facts abroad, to influence British legislation, reported in 1858, 'Each of the governors of state prisons in Baden and Bavaria, assured me that it was wine in the one country, and beer in the other, which filled their jails.' American legislation as to wines and beers is but following modern as well as ancient experience; for all the dangers attending the use of distilled liquors are linked to the use of fermented wines."

"There is an impression," says the Rev. Dr. Fowler, "that France is a temperate nation. Men ride through the country in the better class of cars and see little of it, because the matchless police remove the nuisance; but let them live there, and live with the people, and they will change their minds. Listen to the witnesses: Our author, J. Fenimore Cooper, says: 'I came to Europe under the impression that there was more drunkenness among us (Americans) than in any other country. A residence of six months in Paris changed my views entirely. I have taken unbelievers about Paris, and always convinced them in one walk. I have been more struck by drunkenness in the streets of Paris than in those of London.' Horace Greeley wrote from Paris: 'That wine *will* intoxicate, *does* intoxicate; that there are confirmed drunkards in Paris and throughout France is notorious and undeniable.' M. LeClere says: 'Laborers leave their work, derange their means, drink irregularly, and transform into drunken debauch the time which should have been spent in profitable labor.' A French magazine says: 'Drunkenness is the beginning and end of life in the great French industrial centers. At Lille twenty-five per cent. of the men and twelve per cent. of the women, are confirmed drunkards.

"The Count de Montalembert, member of the Academy of National Sciences, said in the National Assembly of France: 'Where there is a wine-shop, there are the elements of disease, and the frightful source of all that is at enmity with the interests of the

workman.' M. Jules Simon : 'Women rival the men in drunkenness. At Lille, at Rouen, there are some so saturated with it that their infants refuse to take the breast of a sober woman.' Hon. James M. Usher, Chief Commissioner of Massachusetts to the World's Exposition in Paris, in 1867, says : 'The drinking habit runs through every phase of society. I have seen more people drunk here than I ever saw in Boston for the same length of time. They are the same class of people, too'. Hon. Caleb Foote, of Salem, Mass., writing from Paris, after large investigations, denies, *in toto*, the theory that the people of the wine-producing countries are sober. Dr. E. N. Kirk, of Boston, says : 'I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women drunk.' Surely there is no lack of testimony. Look at the other wine-growing countries.

"Rev. E. S. Lacy, of San Francisco, six months in Switzerland in a wine-growing section, says : 'Here more intoxication was obvious than in any other place it was ever my lot to live in.' Before the Legislative License Committee of Massachusetts, Dr. Warren, of the Boston Biblical School, seven years a resident in Germany, says : 'Drunkenness is very common : every evening drunken people stagger by my house.' Rev. J. G. Cochran, missionary to Persia, says of a wine-producing section : 'The whole village of male adults will be habitually intoxicated for a month or six weeks.' Rev. Mr. Larabee, another missionary to Persia, confirms the statement. Even priests coolly excuse their own irregularities by the plea of drunkenness.

"Thirty-five or forty years ago England attempted to suppress drunkenness by licensing ale and beer, yet she consumes more alcohol per head now than then. The consumption of alcohol has increased in the last fifty years one hundred and seventy-five per cent.

"Turn to America. How fares it in California? The experiment fails. A State Convention of the friends of Temperance, in October, 1866, resolved against wine-growing. Conventions of Congregational ministers and lay delegates, the same month, reached the same result. They are fully convinced that the hope of temperance, based on wine, is delusive. This case has been tried till the State exceeds, perhaps, all others in corruption. Commissioner Wells says : 'California, with her cheap wines for temperance, in the year ending June 30, 1867, sold fourteen times

per head as much alcoholic stuff as Maine did, and more than any other State.'

"Dr. Holland, who, it will be remembered, some time ago wrote a book recommending wine as a substitute for alcohol—which book is yet quoted as an authority by those who advocate this theory—has, since his late travels in the wine-growing countries of Europe, where he had an opportunity to extend his observations, declared that his former views were wrong; and that wine-drinking is a great producer of drunkenness: and that if we wish America to become a nation of drunkards, we should adopt wine as our beverage.

"These are the facts concerning the wine-growing countries. The idea of substituting wine for alcohol in the interest of Temperance is absurd. I have protracted this part of the argument, because the enemies of this law are seeking to have wine and beer excepted from the law. But do it, and you kill the law: and this is what they seek. Beware! If you make wine and beer abound, drunkenness will much more abound.

"Against this evil plan we can only thunder the facts that the countries that manufacture and drink most wine are those that use most distilled liquors, and have the largest per cent. of beastly wife-beating and child-beating drunkenness. Husbands may tell their ragged and pleading wives that they can stop: they guess they know who drives. They can stop if they will: but the fact remains. The hundred thousand drunkards that annually die were all moderate drinkers before they settled down into 'old tubs.' They all tumbled a little before they guzzled. There is no disguising the fact. Once drinking, there is no way out but to face about and let it alone, or go through into hell."

DRINKING IN WINE-GROWING SWITZERLAND.

Mayor C. B. Cotton says: "Switzerland, the oldest Republic in the world, and whose population is made up of the sturdiest people among the human race, has in recent years become a victim in an unusual degree to the curse of strong drink. The national Legislature has found it necessary to adopt strenuous measures in its efforts to arrest habits which have grown into an enormous evil. The committee of that body charged with the duty of advising as to the most effective method of procedure, report that the cheap brandies of France were the main cause of a recently formed appetite, which was demoralizing the entire peasantry in

many parts of the country, and like a virulent cancer was eating its way into every walk of society. Numerous cases were cited in districts where the people have been noted for their industry and thrift, but who, having now become addicted to the intemperate use of strong drink, have given way to lazy, shiftless and besotted habits, which have brought deplorable results in poverty and ignorance, and have engendered violence and crime of a kind unknown before. Scores upon scores of cases were mentioned in which entire estates have been wrecked, leaving nothing but debt, pauperism or flight for the children. Brandy as a beverage has become so common as to displace tea and coffee. It was admitted into Switzerland almost free of duty, and could be bought for a few cents a bottle.

"The Commission recommended that a tariff be levied upon the importation of brandy, high enough to prevent its sale in the country. This is good as far as it goes. It is the first step towards reformation through the channels of law. Like the people of our own country, however, a part of the population are agitating for a total Prohibition of the manufacture, importation and sale as a beverage of all intoxicating drinks.

"The national drink of Switzerland seems to be in no wise distinctive. The people drink their own native wine and its distilled product, the brandies of France and the gins of Holland. The excess to which they go in drinking is well described in the able papers of Dr. Guillaume, of the 'National Society of Reform,' in which he says: 'In 1872 the liberty of the wine traffic was the source of more than 60 per cent. of the crime committed.'

"Rev. E. S. Lacy, who spent some time in Switzerland, says: 'The people do nothing but work in the vineyards where wine is cheap and pure, and far more the beverage of the laboring classes than water. Here more intoxication was obvious than in any other place it was ever my lot to live in. On holy and festive occasions, you might suppose all the male population were drunk, so great were the numbers in this beastly and deranged condition. On Sunday afternoons young men go shouting along the streets. Intelligent Swiss gentlemen tell me that this is the great social evil of their country, a country where wine is never adulterated and where the consumption is enormous.'

"Henry G. Cary testifies that at a musical festival in Switzerland, where 300 to 400 musicians were present, a large portion were drunk, quite a number fighting drunk, and more of them reeling drunk.

"A German letter to the London *Times* informs us that 'The vice of intemperance is growing so fast in Switzerland as to cause great anxiety among public men of all classes. So portentous are the evils to which in some districts inebriety is giving rise, that people speak of alcohol as 'the enemy' and of eau-de-vie, the term used to designate old Cognac, as 'eau-de-mort,' the water of death. Even the public fortune is compromised by the excessive drinking of the people. Failures, bankruptcies and forced sales of property are alarmingly on the increase. The *Official Gazette* can hardly contain them. As a natural consequence, land is depreciating in value, and mortgagees who are compelled to foreclose can often find neither buyers nor tenants. The evil affects all classes, and is even rife among the female population. We can name several communities in which the consumption of 'schnapps' is at the rate of 8 litres (2½ gallons) per month for each man, woman and child. In one village with a population of 600, one inn-keeper sells 1,200 litres (450 gallons) of brandy alone every month. It is easy to understand in what a terrible ruin this drunkenness must end. It is a whirlpool which swallows up every year millions of francs and sends to untimely graves tens of thousands of the inhabitants.'

"I clip the following letter from the columns of the *Sun* of this city, dated Berne, Aug. 30, 1885, which gives a fair idea of the present status of the traffic in Switzerland: 'The Federal Congress has sent a blue book to the Assembly, embodying the result of an official inquiry into the liquor traffic, induced by petitions sent up from various cantons for legislation against such traffic. These petitions give statistics which show that the consumption of alcohol in Switzerland is greater per head than in any other country in Europe. Statistics also show that the consumption of brandy among the Swiss is increasing, and that parallel with this there is an increase of mental diseases, of misery and of want.'"
The Voice.

IS BEER HEALTHFUL?

Physicians are beginning to understand and to see that the drinking of beer is one of the most frequent of the causes which produce Bright's disease of the kidneys, and also of fatty degeneration of the heart and other vital organs. The writer well remembers a brewer, whose family he was attending as a physician, with what earnestness he exclaimed: "Talk to me about beer not being healthy, see how strong and healthy I am," striking his

chest with his fist repeatedly as he spoke. He was a large fleshy man, a Scotchman by birth, and evidently had inherited a good constitution. Not many months after that conversation, as the writer was riding by a saloon not far from this man's brewery, he was hurriedly called in to see a man who had fallen to the floor, and he found the brewer lying dead—without much doubt from fatty degeneration of the heart. Beer not only contains alcohol, but it also contains the active principle contained in hops, a miserable drug which interferes, as does the alcohol, with the removal of worn-out materials which should be cast out through the organs of excretion, that their place might be supplied with new material from the food taken. It is difficult to imagine a more miserable and pernicious compound to put into the stomach than beer.

“The belief that beer is a healthful drink is constantly urged upon us by manufacturers and lovers of this beverage, and physicians aid the spread of this delusion in many ways. It is not often that an unprejudiced person makes a careful study of the subject to see whether beer is really wholesome and life-giving or not, and so it is a pleasure to temperance advocates to hear from a man who has done so. That man is Colonel Green, President of the Connecticut Mutual Life Insurance Company. He says: ‘In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate; but they were habitual users of beer. When the observation began they were, upon the average, something under middle age, and they were, of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and until it had dwindled to a fraction of its original proportions, the mortality in it was astounding in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold, or a sniff of malaria, and instantly some acute disease with, almost invariably, typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair, outside, while, within, it was eaten to a shell, and at the first touch of disease there was utter collapse; every fibre was poisoned and weak. And this, in its main features, varying, of course, in degree, has been my observation in beer-drinking everywhere. It is peculiarly deceptive at first; it is

thoroughly destructive at the last.' This testimony is very strong, and we take pleasure in giving it to our readers; and we call special attention to the fact that a fair, ruddy outside is not always an indication of health, and also to the fact that, so far, the figures of the life insurance companies go to show that the teetotalers are likely to live longer than even the moderate drinker."—*Mining and Scientific Press*.

"Malt liquors," says a distinguished writer, "though of less alcoholic strength than spirits and most wines, are capable of causing drunkenness, and this is quite a common effect of their use in England. At first apparently more favorable to nutrition than the other classes of alcoholic liquors, by the fullness and corpulency of frame which they induce, they are found to be after a while adverse to a ready and active discharge of the functions. The brain suffers, and the faculties are dull and sodden, or apoplexy strikes down the beer-bibber; the heart suffers, and there is hypertrophy, and retarded and irregular circulation, and danger of sudden death from this cause; the lungs suffer, and there is congestion, pneumonia, and not seldom dropsy of the chest. Other forms of dropsy also succeed to the free use of malt liquors, which kill more speedily, and with preceding symptoms of greater degradation—reduction of man to the mere brute, than even after the habitual use of ardent spirits. Some of the English writers, while they admit and deplore these deleterious effects of drinking malt liquors, attribute them to adulteration. They add, however, that the taste of the people generally is so vitiated by the adulterated, in fact, poisonous, beer and ale and porter, that even if the brewers were all honest, they would not find customers for their purer liquors. * * * In our climate, even more than in that of England, the habitual use of malt liquors is decidedly injurious. The free acid, though partially disguised to the taste, is detrimental to digestion, and to all the assimilating functions; it is particularly inimical to the skin and the kidneys."—*Bell on Regimen and Longevity*.

Our German emigrants have done a great injury to our country by bringing with them their beer-drinking habits, and by establishing breweries, and increasing the number of our saloons. Give the boy or young man beer and you very frequently develop an appetite which will not be satisfied even with excessive quantities of beer, if stronger intoxicants can be had; consequently the more beer that is drank in a community the greater will be the quantity of distilled liquors which will be drank if they

can be readily obtained. Look at the results of beer-drinking in the cities of our country : look at the results in Germany, if you please.

DRINKING IN GERMANY.

"It is often asserted," says the *New York Witness*, "that beer-drinking diminishes the drinking of spirits. This has often been disproved, and the following from the *London Globe* shows how the matter stands in Germany :

"The question of excessive drinking in Germany, and its result on the health, morals and prosperity of the people, has just been made the subject of an elaborate investigation by Dr. Baer, head-physician at the Plötensee Prison, who has published a pamphlet with the title : 'Drunkenness and the Combat against it in Germany.' A full account is given of the contents of Dr. Baer's work in a report addressed to the English Foreign Office by Mr. Consul-General Oppenheimer. The writer takes a very serious view indeed of the mischief which he conceives is being wrought among his countrymen by their devotion to spirit-drinking, and his opinions are the more worthy of attention from the fact that he is not in favor of total abstinence, either on moral grounds or as necessarily conducive to health.'

"It is difficult, for reasons which Dr. Baer points out, to arrive at the exact quantity of spirits produced and consumed in Germany, but he has no doubt that the actual quantity is much greater than that which he has taken as the basis of his calculations. According to these, every adult male German was in the habit of drinking, ten years ago, an average of one litre of pure alcohol a week, or four glasses daily ; and four years later the consumption had increased by nearly twenty-five per cent. The facilities for drinking have certainly been augmented ; for, while there were in Prussia in 1869 fewer than 120,000 licensed houses, the number had risen in 1880 to 165,640. The population had increased in the intervening eleven years by thirteen per cent., while the public-houses had increased by thirty-eight per cent. It can hardly be said, therefore, that the creation of the empire has tended toward temperance, whatever other good results it may have had. The 165,000 licensed houses do not, however, include all the places at which intoxicants may be procured. If all the wine and beer shops are taken into account, it will appear that the people of Prussia had, five years ago, just 200,000 places where they could buy alcoholic drinks.'

“There is a specialty about German spirit-drinking, if Dr. Baer is right, which demands the serious consideration of all who wish well to the Fatherland. It is bad enough that the consumption of ardent spirits should reach the high average of four glasses a day for the adult male population, but the drinking is said to be more concentrated than in other countries, so that among the regular devotees of the bottle the consumption is really much greater than is thus indicated. According to Dr. Baer, the use of spirits has almost gone out of fashion among the upper and well-to-do classes ; and if this is the case, it must have extended enormously among the working-people. At the same time the consumption per head of the population of beer, which is in Germany not, perhaps, quite as specifically the poor man's beverage as it is in England, has very much more than doubled in the last quarter of a century.”

In conversation with a German lady who had resided in this country for several years, the writer called her attention to the danger, not only to herself but also to her husband and children, if she were to continue to set them the example of beer-drinking, and the importance of never allowing beer to enter her home. In astonishment she exclaimed : “Why, I cannot live without beer ; when I am confined and during nursing my doctor says I must have beer. I have a very hard time, am very weak, and gain my strength very slowly, and remain very feeble all the time while nursing, and my babies are cross and troublesome ; and what could I do without beer” ? In reply, the writer said to her : “I am an older man than your physician, and have undoubtedly attended a great many more patients than he has, and for more than thirty years I have never given beer, fermented wine, nor any other intoxicating drink to any woman during confinement or nursing ; and I have seen enough of the consequences of such drinks when prescribed by other physicians to know that they are injurious, and that patients do much better without them.” As she was expecting to be confined within a few weeks, the writer earnestly advised her from that time forth to let beer and all other intoxicants entirely alone ; and he assured her that she would be surprised and delighted by the results. She said that she would follow the advice given. When her child was a few months old the writer saw her again, when she stated that she had faithfully abstained from beer and all other intoxicants, and that she never before, with any of her children, had had such a comfortable time, never had regained her strength so soon, and never before

was so strong and well while nursing, never had such an abundance of nourishment for her child, and never had such a good-natured and healthy baby—and her looks testified to the truth of her statements.

Physicians are to be blamed for much of the drinking which exists among the ladies ; for some of them get so in the habit of giving beer, and perhaps other stimulants, under certain circumstances, that they actually do not know how much better their patients would get along without them. Beer, fermented wine, and other intoxicants, not only give no strength, but they exhaust patients, and often prevent them from gaining strength when they would do so if these things were let alone. There is no better way to keep a delicate, nervous woman always sick, debilitated, and sending for the doctor, than to give her beer, fermented wine, and other stimulating drinks and bitters, and medicines which contain alcohol. Like opium, they palliate the symptoms which they cause, and the patient soon feels that she cannot do without them.

There are few acts more reprehensible than that of parents sending their children to the neighboring saloons for beer, or sadder sights than to see these little ones, who can hardly reach up to the top of the counter, buying beer, and then stopping in the street, as the writer has seen them do, to take a drink out of the pails and pitchers of beer which they were carrying home. What can such parents be thinking about? What other substance is there beside alcohol that could so blind a loving parent to the danger in which he was placing his child? or so benumb his moral sense as to make him thus risk his child's health and well-being in procuring the gratification of his own depraved appetite?

“In every city of any size there are hundreds of dens that cater especially to boys, teaching them not only the beer habit, but showing them the way to the pawn-brokers, where goods stolen from fathers and mothers may be converted into money to pay their bills. This debauching of boys is just as much a part of the business as selling beer to the workingmen. It is all a part of the horrible trade. The claim that the law shall not take cognizance of this wholesale debauching of the youth of the country, is too absurd to be worth notice. The safety of every family in the land is at stake. There is not a home in city or country that is not threatened, there is not a child in its mother's arms to-day that has not this pitfall before it.”—*Dominion Church of England Journal*.

CHAPTER XIV.

THE COMPARISONS OF EMANUEL SWEDENBORG AND THE INTERPRETATIONS THEREOF, AND FACTS WORTHY OF NOTICE BY ALL LOVERS OF THE TRUTH.

SWEDENBORG'S writings are being so extensively read by both clergymen and intelligent laymen that, in the opinion of the writer, some of his comparisons should be carefully considered, so that new readers of his writings may not fall into such mistaken views as have troubled so many of the older readers of his works. Processes, although very different in their results, may be compared, as the separation of individuals and the organization of societies in hell may be compared with the separation and organization of societies in heaven, for in both they are organized according to the ruling loves of those who dwell therein; but such a comparison does not make hell desirable, nor the life which leads to hell a desirable one. Comparisons, when made by Swedenborg, may or may not be according to correspondences; but the spiritual world, being the world of causes, effects in this world must always of necessity correspond to the causes in the spiritual world which have produced them. When Swedenborg compares, as he does in *Apocalypse Explained*, No. 1035, "falses from evil to wine and strong drinks which induce drunkenness; wherefore, also, that insanity, in the Word, is said to be effected by wine of whoredom and the wine of Babel, in Jeremiah li. 7," it is not difficult to understand and see that this comparison is written in accordance with correspondences; but when the editors of a religious serial claim that alcohol is not a poison, and base this claim upon the comparison which Swedenborg makes in *Conjugal Love*, 145, "where it is written that spiritual purification may be compared with the purification of natural spirits which is done by chemists, and is called defecation, rectification, castigation, cohobation, acution, decantation and sublimation; and wisdom purified may be compared with alcohol, which is spirit most highly rectified;" it is not easy to see the correspondence; and when from this comparison they attempt to justify the use of

intoxicating drinks, and even whisky, it is not difficult to see how far they have wandered from the truth. The great object of the above processes for purifying spirits, is especially to remove all the *water* and other substances which these fluids ordinarily contain. Take the fermented wine, for instance, from which this pure alcohol can be made by the processes named by Swedenborg in this comparison, everything, including the water as far as possible, is carefully removed, leaving pure spirits or alcohol. This pure spirit, we know by its effects, corresponds to falses from evil, and is to the human body a caustic fluid; and no one but the hardest "old toper," the mucous membrane of whose mouth and stomach has been indurated by a long course of drunkenness, would ever attempt to drink it. This pure spirit, when drank in a given quantity, causes drunkenness, and even death, more speedily than any other intoxicating drink; and yet they who cite this comparison would have us understand, that this purified alcohol, which never has been used, and which cannot be used by any sober, sane man, as a drink, corresponds to wisdom purified, and is every way a suitable drink for man. Try it on a child! We ask every intelligent reader, if wisdom purified, in its action upon the spirit of man, bears any resemblance to the action of this pure spirit upon his body and mind? The above editors do not seem able to see that Swedenborg is here simply comparing a spiritual and a natural process of purification, and the purity of wisdom with the purity of alcohol thus produced; and that this comparison in no way destroys the poisonous quality of the alcohol, or renders it a suitable article for drinking, as all experience shows.

As upon the above comparison, and another by Swedenborg, the editors have based almost, if not quite all, of their arguments in favor of the use of intoxicating drinks, we will quote the latter in full, and call the special attention of the reader to the inconsistency of the construction which they put upon it:

"A man's understanding is receptive of good as well as of evil, and of truth as well as of falsity, but not his will, which must be either in evil or in good; it cannot be in both, for the will is the man himself, and therein is his life's love. But good and evil in the understanding are separated, like internal and external; hence a man may be interiorly in evil, and exteriorly in good. Still, however, when a man is reformed, good and evil enter into combat, and there then exists a conflict or battle, which, if grievous, is called temptation; but if not, is like the fermentation of wine or wort. In such a case, if good overcomes, evil with

its falsities is removed to the sides, as the lees fall to the bottom of a vessel ; and good becomes like generous wine after fermentation, or clear liquor ; but if evil overcomes, good with its truth is removed to the sides, and it becomes turbid and foul like unfermented wine or unfermented liquor. This comparison of fermentation is used because leaven in the Word signifies the falsity of evil, as in Hosea vii. 4, Luke xii. 1, and in other places.”—*D. P.* 284.

“In this beautiful extract,” say our opponents, “evil with its falsities is compared with leaven and with the lees ; and good is compared with generous wine. One would naturally infer that these respective comparisons indicate resemblances between the objects compared ; and hence that good and wine were both genuine. And this conclusion would seem to be the more evident from the adjective which Swedenborg uses ; for *generous*, when applied to wine, means noble, vigorous, pure, good.”

For a correct understanding of the above comparison, two points must be borne in mind.

First : That the word *generous*, as here used, does not *necessarily mean good*, but it undoubtedly means *vigorous* or strong in this instance. In this sense, the term is used by medical writers at this day.

Second : In the process of fermentation, the gluten contained in the wine as it is pressed from the grape, and which nourishes the body of man as good does his soul, which is, in fact, similar to the gluten in bread, is actually overcome and destroyed to the extent fermentation progresses by the leaven, and the sugar which, we are told by Swedenborg, corresponds to spiritual delights, is often entirely destroyed, and even the vegetable salts so useful to man, are, to a great extent, changed or precipitated ; so that it is perfectly clear that the changes which take place during fermentation do not in the slightest degree correspond with the spiritual changes which take place during man's regeneration.

Then, by what authority does the ——'s organ say that in the above extract, evil with its falsities is compared with leaven and lees ? It will be seen that this representation is not correct ; for it is the combat and separation and falling to the bottom which is compared, and not the leaven and lees. Lees have a good signification when this word is used in a good sense, as in Isaiah xxv. 6. Speaking of the “feast of fat things, and wine on the lees, wine on the lees well refined” : “By the feast of fat things, of fat things full of marrow,” says Swedenborg, “is signified good, both

natural and spiritual, with joy of heart ; and by the lees, and lees refined, are signified truths from that good with the felicity thence derived " (A. E. 1159). " A feast of fat things signifies the appropriation and communication of good, and by a *feast of lees*, or the best wine, the appropriation of truth " (A. E. 252), called a "*feast of lees*" (A. C. 5943). Such is the signification of lees when they result simply from the settling, after straining or filtering—refining—of the heavier portions of the grape-juice or new wine. But it is perfectly evident that the lees which fall to the bottom during the fermentation of wine can have no such signification, so that the editors, after all, are not so far from the truth, when they claim that lees from fermented wine are compared by Swedenborg to falsities, and, consequently, according to their philosophy, correspond to falsities. Swedenborg, it will be seen, as if afraid his readers might mistake the true meaning of the above comparison, says : " This comparison of fermentation is used because leaven in the Word signifies the falsity of evil." If the lees, which fall to the bottom from the action of leaven on wine, instead of having a good signification as they do when they are used in a good sense in the Word, have a bad signification, how can the wine from which such lees have been separated by the destruction of its good and nourishing ingredients fail to have an evil signification ? Unfermented wine, at the commencement of fermentation, in which state it is generally seen at this day when no effort is made to prevent fermentation, is turbid and foul from the commencing action of leaven, and in this state it is unwholesome to the stomach ; and Swedenborg explains fully what he means when he says that " good becomes like generous (or strong) wine after fermentation," by what he adds—" or clear liquor."

It seems so strange that men, as well read in the Writings of the Church as the editors of the ——— are supposed to be, should make such a serious and grave mistake, as to attempt to justify the use of intoxicating drinks from such comparisons as the above found in the Writings of Swedenborg ; when the very comparisons which they select, teach a very different doctrine, which is, as we have seen sustained by reason, facts, and science ; the pure spirit or alcohol of the one comparison being so obnoxious and irritating that no one but a drunkard would ever think of drinking it, and even the lees of the other comparison, are admitted by them to correspond to falsities. Is it strange that Swedenborg should inform us, as he does in the passage already quoted, that the resulting wine may be compared to falses from evil ?—

please remember it is not the process which he here compares, but the wine itself.

Seeing that the true objects of this comparison are so apparent on even a cursory examination, and naturally wondering how it could ever have been so strangely misconstrued, the question arises: how are we to account for this strange state of darkness in which these editors so manifestly dwell upon this most vital question, so intimately affecting the welfare of the Church and the world? In reply to this question, we will first state that, according to the Writings of Swedenborg, the first Christian Church came to its end over a century ago, through evils of life and the falsification of the doctrines taught by the Lord when on earth, and by His disciples soon after His ascension. Even the ordinances of the Church became perverted, until a wine which was prohibited to the Jews, and which was providentially prohibited, owing to its known poisonous qualities, by Mohammed to his followers, and which was regarded as so polluted that even the ancient heathen would not dare to offer it to their gods, was substituted for the Passover cup, or the fruit of the vine, or unfermented wine, of which our Lord and His disciples partook at the last Supper. And this sad perversion seems to have descended to some of the receivers of the doctrines of the New Christianity unquestioned: and they seem to have been strongly confirmed in such false views, even to the extent of justifying the use of intoxicating drinks as beverages, from which we may as rightfully select and use as we may from beneficial articles of food or drink.

We know very well how difficult it is for men who are confirmed in falses to see the truth, and especially for those who are in evils to see the truth which condemns those evils. Men did not often see that slavery was wrong while they held slaves, and this fearful wrong was justified from the point of view of the Bible by many clergymen: but now, that, in the providence of the Lord, slavery has been overthrown, few, if any, fail to see that slavery was wrong. It is equally, if not even more, difficult, to see that evil habits of life are evil, so long as we continue to indulge in them. The woman who compresses her waist does not see that tight-dressing harms her, and is consequently an evil, so long as she continues this pernicious habit, which does so much to ruin the health of women, impair the vitality of our race, and shorten human life. She actually feels that tight-dressing does her good every time she indulges in it—without it she feels all gone, precisely as the rum-drinker does who has not had his morning dram.

The man who habitually uses that disgusting and deadly poison, tobacco, does not feel that it injures him, and that it is wrong to use it : how can he ? He “ hankers ” after it, and suffers when he attempts to leave it off ; and the resumption of its use relieves him, cheers him, and makes him feel good. The same is true with the habitual indulger in opium, and, in fact, with the consumer of every other poison, when habitually used. This is especially true, as we all know and have seen, with the drinkers of that fearfully destructive and deadly poison, alcohol, in whatever form it may be taken. Therefore, as a rule, and according to Swedenborg’s teaching, we cannot expect men who habitually indulge in the evil habit of using intoxicating wine and whisky, however “ judiciously ” they may select their liquors, to see that it is wrong to use them. It will be seen that it would be asking too much of poor human nature to expect them to see the fearful nature of this evil, as those who are free from such habits clearly see it. Nor need the teetotaler be discouraged even though many venerable Christians do not join our ranks, although we have hope even for them still, and charity, too. But for the young, who have not confirmed themselves in favor of drinking intoxicating drinks, and who are free from the evil of drinking, we may labor earnestly, faithfully, and hopefully, and the Lord will assuredly bless our efforts. If men, with the clear light of this New Day shining into their understandings, continue to drink intoxicating drinks, if these escape drunkenness it will be as by the “ skin of their teeth.” We know very well that they cannot fail to be singed by this “ liquid fire,” which we have seen has its origin from hell. May the Lord protect our brethren of the —— ; but we think He will require a little of their help—coöperation—before He can do this, without interfering with their freedom, and that He never does.

To the advocates for the use of intoxicants we will simply intimate, that there is a slight difference between the excitement and delight which follow the use of healthy articles of food and drink, and the excitement and delight which follow the use of intoxicating drinks ; and that difference is to the body and mind what the difference between heaven and hell is to the soul. The delights which flow from the use of the former are natural and orderly, and correspond to heavenly delights ; whereas, we know very well, by every day’s observation, that the delights which flow from the latter are unnatural and disorderly, and correspond to infernal delights.

The editors of a religious serial say :

"The author (meaning Dr. Ellis) seems to wholly misunderstand the use of ferments. We are taught that the Divine Providence of the Lord causes that evil, and falsity may serve for purification (*D. P.* 21). This is effected in various ways—one of which is as follows :

"*Spiritual fermentations* take place in many ways, for there are evils and at the same time falsities, which being let into societies, do the like as ferments put into meal and must, by means of which, heterogeneities are separated and homogeneities are conjoined, and it becomes pure and clear."—*D. P.* 25.

The writer does not feel that the representation of the meaning of the passage from "Divine Providence" 25 is correct by any means. We will first give, for the benefit of such of our readers as are acquainted with that language, Swedenborg's Latin : and then the translation of the same as it is rendered in the "Rotch Edition" of that work :

"Fermentationes spirituales, fiunt multis modis, tam in caelis quam in terris : sed in mundo nesciuntur quid sunt, et quomodo fiunt : sunt enim mala et simul falsa, quae immissa Societatibus similiter faciunt sicut fermenta immissa farinis et mustis, per quae separantur heterogenea, et conjunguntur homogenea, et fit purum et clarum."

"*Spiritual fermentations* take place in many ways, in the heavens as well as on earth ; but in the world it is not known what they are, and how they are effected. For there are evils having falsities with them, which do a work, when introduced into societies, like that done by the things put into meal and into new wine to cause fermentation, by which heterogeneous things are separated and homogeneous things conjoined, and purity and clearness are the result."

If purity results to the meal, it is not, as we well know, until after it has been purified by heat, or has been baked, for until then it is full of leaven and its products ; and so, it would seem, it must be with spiritual fermentations ; they do not purify, but it is the Divine love to which natural heat corresponds, which, flowing in, purifies the spirit of man. The result in the must is clearness. It is not said to be pure, and we know that it is not pure, in any good sense of this word : for it causes drunkenness, which never results, either spiritually or naturally, from imbibing pure unpurverted truth ; or its natural correspondent, pure, unpurverted wine ; for these are heaven born, and can never cause drunken-

ness, unless perverted by man. We must remember that fermented wine is never purified by heat, and consequently that it is pre-eminently a leavened substance.

Unlike man, the juice of the grape has not fallen; consequently it does not require purifying until leaven has commenced its work of pollution. The unfermented juice as it flows from the press may contain shreds of the cellular structure of the grapes (which can be readily separated by straining), and of albuminous matters, which interfere with its transparency; but the latter are good, wholesome articles of food; and when grape-jelly is made, they enter into the jelly, and help to give it body. In the unfermented wine they can readily be removed by filtering, by keeping cool and settling, or by boiling and skimming—processes well known to the ancients, and carefully described by ancient writers, whose words have been quoted in preceding pages. Please remember first, that according to Swedenborg, the grape, the blood of the grape, and the juice of the grape have all an unquestionably good correspondence, as the writer has shown in this work. Corn, also, and meal have a like good correspondence, for all these substances have been carefully organized in the vegetable kingdom, by the Lord, for the sustenance of man. Leaven, we are told by Swedenborg, signifies “the evil and the false, which should not be mixed with things good and true.” It is never born in the grape, but its germs float in the atmosphere. Now, it hardly seems right for us to mix leaven with our food and drink, or to permit it to be mixed; but if we practically destroy it and drive off its products by heat, soon after it has commenced its action, as we do in baking our bread, no great harm can ensue; for heat has a good correspondence when legitimately used, and it purifies the bread. Leaven, then, is to the meal, flour, or pure juice of the grape, strictly a heterogeneous substance, and by its action on the wine it develops other heterogeneous substances. It is, therefore, perfectly clear that the heterogeneities referred to by Swedenborg are the ferment and substances generated by the ferment, when it is put or let into the meal and must; and if, by “and it becomes pure and clear,” he had any reference to these natural substances, he could certainly have had reference only to the purity and clearness of the fermented wine, as fermented wine; but, as to the meal, it is difficult to see how he could have applied the terms “pure and clear” to it at all after fermentation. The writer, therefore, inclines to the opinion that he had reference to the change which takes place in the spirit of man, as intimated

in a former work on the wine question; but, be that as it may, it is perfectly certain that Swedenborg had no reference to the inherent quality of unbaked fermented or leavened bread, and unboiled leavened wine; for he tells us that "what is leavened denotes what is falsified" (A. C. 8051), and Swedenborg does not contradict himself. He leaves us no chance to doubt as to the real quality of the meal and must, both before and after they have passed through the process of leavening or fermenting. The fact that he thus associates the leavening of meal with that of must is an important point in the consideration of this subject.

In a religious periodical, in the year 1880, the writer found the most skillful and adroit attempt which, within his knowledge, has ever been made to justify the use of intoxicating drinks by or from the Writings of Swedenborg. The article is lengthy and strictly partisan; and the argument which, taken by itself, is quite plausible, is based upon a single paragraph from the "*Arcana*;" but, as the reader will observe, it ignores the philosophy of Swedenborg as to the origin of good and evil uses, and leaves unnoticed a large number, perhaps hundreds of passages in his works, which teach a very different doctrine; and the express, positive declarations of Swedenborg as to the inherent quality of fermented wine. But we will insert the essential part of the article from the ———, so that our readers may have an opportunity to judge for themselves, for we wish them to view both sides of this important question. The truth is what we all should desire, that it may be a lamp unto our feet; and if we would travel safely we must walk in its light, and allow neither preconceived ideas nor our sensual appetites to blind us, "so that having eyes we see not." The ——— writer says:

"HAS PURE FERMENTED SUBSTANCE A GOOD CORRESPONDENCE?"

"It would seem that no doubt can remain upon this point to one who recognizes the truth of what Swedenborg teaches upon the subject. In the *Arcana*, 7906, he says: 'That the leaven denotes the false may be manifest from those passages where leaven and leavened, also where unleavened, are named, as in Matthew, Jesus said: "Take heed and beware of the leaven of the Pharisees and of the Sadducees;"' afterward, the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt. xvi. 6-12), where leaven manifestly denotes false doctrine. Inasmuch as leaven signifies the false, it was forbidden to sacrifice upon what was leavened the blood of the sacrifice (Ex. xxiii. 18, and xxxiv. 25); for by the

blood of the sacrifice was signified holy truth ; thus truth pure from all falsity. It was also ordained that the meat offering, which was offered upon the altar "should not be baked with leaven" (Lev. vi. 17), and that "the cakes and wafers also should be unleavened" (Lev. vi. 11, 12, 13).

"But notwithstanding these laws against leaven, and being baked with leaven, it is most remarkable that, as Swedenborg proceeds to say, truth cannot be purified from the false without what answers to leavening. He says : 'As to what further concerns what is leavened and unleavened, it is to be noted that the purification of truth from the false appertaining to man cannot possibly exist without leavening (fermentation), so called, that is, without the combat of the false with truth, and of truth with the false ; but after that the combat hath taken place, and the truth hath conquered, then the false falls down like dregs, and the truth exists purified, like wine which grows clear after fermentation, the dregs falling down to the bottom. This fermentation or combat exists principally when the state appertaining to man is turned, namely : when he begins to act from the good which is of charity, and not as before from the truth which is of faith ; for the state is not yet purified when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will ; before, only from the understanding. Spiritual combats or temptations are leavenings "or fermentations," in the spiritual sense, for on such occasions falses are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down, as it were to the bottom, consequently refine. In this sense is to be understood what the Lord teaches concerning leaven, in Matthew : "The kingdom of the heavens is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened" (xiii. 33), where meal denotes the truth that gives birth to good. * * * Because, as was said, such combats as are signified by leavenings or fermentations have place with man in the state previous to a new state of life ; therefore, also, it was ordained that when the new meat offering on the feast of the first-fruits was brought, the wave offering should be baked leavened, and should be the first fruits to Jehovah.'—*Lev.* xxiii. 16, 17.

"From this we see that though leaven represents what is false, yet we cannot come into genuine good without conflict with it, which involves its presence, nor without passing through a state of spiritual fermentation answering to that of natural fermentation. Not to have leaven in our houses is to banish the false from our minds in the only way it can be, by successful combat against it in the Lord's strength, which actually and effectually casts it out of our minds. We have no protection against the false, and all our tendencies favor its presence, until in conflict with it we obtain the victory.

"As man is not pure without this spiritual fermentation, so the passage teaches us that the juice of the grape is not pure without natural fermentation ; and that by the process of natural fermentation a liquid substance is

produced that justly represents truth in man purified from the false, which is, in substance, the good of charity.

“It is especially to be noticed here, not only that the purification of the juice of the grape is effected by means of fermentation, but also that of meal or flour. For Swedenborg says: ‘Meal denotes truth that gives birth to good.’ As truth cannot be pure without spiritual combat against the false, which casts it out, so good cannot otherwise be rendered pure. And when the false is cast out by its subjugation in temptations, then both truth and good become pure. And so if we think of things instead of terms, we see that as heaven is the false, things become unleavened, that is, free from the false by the very process of what is called leavening. This subject is treated of in *D. P.* 284.

“That there is a real relation of correspondence between the effects resulting from a successful meeting of spiritual temptation and the product of natural fermentation, is most fully confirmed by the statement which Swedenborg makes when he says: ‘Spiritual combats or temptations are *leavenings in the spiritual sense.*’

“When we consider what heaven represents—that is, the false and the false united with and flowing from evil—we can understand why it is so severely denounced in the Scriptures, and why he who eats it shall be cut off, that is, be destroyed or condemned. It means that the appropriation of falsity and evil destroys man’s spiritual life.

“But when we understand that there are two results of a nature opposite to each other, that may arise out of the presence of the false that causes spiritual fermentation, one of which results is the adoption and confirming of the false, and the other the effectual rejection and casting out of the false, then we can see that the former result is what is aimed at in the condemnation and not at all the latter, which, though it is the presence of the false that causes the fermentation, could never have been brought about without it. It is the doctrine of the Pharisees and the Sadducees—the false not seen as false and rejected, but confirmed—that makes deadly leaven. But, on the other hand, the false seen, guarded against, and altogether rejected, causes the leavening in its result to be the effectual establishing of the kingdom of heaven—causes it to be what is represented by the ‘leaven which the woman took and hid in three measures of meal till the whole was leavened.’

“This expression is very suggestive; for a woman signifies affection for the truth. It is an affection for the truth secretly fighting against the false, which alone can cause a successful result to the spiritual fermentation.

“Very instructive also is the concluding portion of the extract given: ‘Because with man such combats, which are signified by fermentations, exist in the state preceding a new one of life; therefore, also, there is a statute’ that the two wave loaves of fine flour should be baked with leaven, and should be the first fruits unto the Lord.

"Waving the offering represents the acknowledgment of the Lord. Baking, as it is effected by fire, represents good flowing in from the Lord when He is acknowledged. When from an affection for the truth we have fought secretly against the false, until, in despair, we cease to trust in ourselves, and look to the Lord for help; then there is an end of the conflict, and the good of love, which the baking represents, flows in from the Lord, and the leaven of the false is effectually removed. Then there exists a new state of life, or a state of new life, which is the state for receiving the Holy Supper."

The Lord says in Matthew, that "The kingdom of the heavens is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." "Meal in the above passage," says Swedenborg, "denotes the truth that gives birth to good." It is not difficult to understand this comparison in its literal sense, for it shows the gradual progress of the kingdom of heaven in man until he is wholly changed, as leavening progresses until the whole of the meal is leavened; nor is it difficult to understand how the sure and steady progress of the natural leavening may even correspond to the sure and steady progress of the kingdom of heaven in man during his regeneration.

Of one thing we feel confident; and that is, that, after reading the numerous passages from Swedenborg to be found in this work, and even in this chapter, the reader will be satisfied that the interpretation given by the above writer, in the ———, of this parable, and of several of the passages in the paragraph from the *Arcana*, is not correct; for it does not accord with either the Word of the Lord or the writings of the Church.

A respected and distinguished clergyman, to whom the writer sent a proof-sheet of the above, writes as follows:

"By the kingdom of heaven in Matt. xiii. 33, is not meant the good and truth that constitute heaven in the mind of man, but the *growth* of those principles. The first parable (that of the Sower) treats of the implantation of truth in infancy; the second (Tares) of the parallel insemination of falsities in youth; the third (of the Mustard Seed) of the first conscious effort to live a spiritual life; and this fourth of the long process by means of which falsities are separated from truths. The woman signifies the Church; and it is said that the *woman* took and hid the leaven in the meal, not because the Church is supposed to implant falsities, but because the conscious acknowledgment of the truths of the Church after a man grows up and the germs of life, signified by the mustard seed, are born in him,

gives him to perceive the falsities inherent in his nature, and so institutes the long process of separation and elimination which Swedenborg compares to fermentation. But it must always be understood that the leaven, or the falsities and consequent evils of man's nature, are *born in him*. They are incidental to the corrupted state of man at this day by inheritance. They are not put into him by the Lord or the Church, any more than the Lord puts the leaven germs into the grape (which, as we have seen, He never does).

"*Being in man* the process of regeneration is compared to the process of fermentation; but it is the *process* that is compared to the growth of the kingdom of heaven, and not the leaven, and it does not follow that the leaven has a good signification. With regard to bread the analogy is perfect. The leaven causes the bread to rise, the heat of the oven is applied, and no great harm is done. So as soon as the falsities of the natural man are made apparent in the process of regeneration, the man turns to the Lord, the Divine love flows in, the false notion is dissipated, and the result is falsities are put away. In the case of wine, Swedenborg's statements can only be understood as applying to the *process* and not to the result, and thus as being mere comparisons and not correspondences. Indeed, it is the process and not the result in both cases that is compared to the kingdom of heaven; because if the result is good in the case of wine, where the leaven has had opportunity to work its will, and wholly destroy its nutritive qualities, then by parity of reasoning the leaven ought to have free course in the meal, in which case it would become a putrid mass."

Another well-known clergyman, than whom no man is better acquainted with the Writings of Swedenborg, to whom the writer sent a proof-sheet, writes as follows:

"Your idea as expressed in the first part of the paragraph is correct. The comparison in Matt. xiii. 33 is not merely with *leaven*, but with all that follows to the end of the verse. The process of establishing or building up the kingdom of heaven in the human soul, is like the process of fermentation which goes on when leaven is put into—gradual and progressive.

"We have a similar case of comparison in Matt. xxv., where the kingdom of heaven is likened unto *ten virgins*. If the comparison stopped there, we should have the *foolish* as well as the *wise* in the kingdom. But the comparison does not end till we reach verse 14. This parable teaches that the kingdom is not

established or built up by truth alone (lamps in which is no oil), but only by truth conjoined to good (lamps with *oil* in them)."

What are we to think of the ingenious theory of our brother—for ingenious it really is—speaking of the fermentation of wine and meal, that: "Things become unleavened, that is, free from the false, by the very process of what is called leavening," so that the wine and bread which have been through the process of leavening or fermentation are really unleavened wine and bread? The writer confesses that this is a new idea to him, and he does not believe that it was ever thought of before by Jew or Christian, and certainly not by Swedenborg; for, if the latter had ever thought of it, and had thought the idea true and useful, it is quite certain that, among all of his frequent references to unleavened and leavened bread and wine, he would have said something about it. But the fact so manifest in the Writings of Swedenborg, that he never even thought of applying such an idea to the fermentation of material wine and meal, does not prove that it is untrue. If true, it is a very important prop, and will do much toward upholding wine and whisky drinking, and the consequent drunkenness, for all time to come. How the — — — will rejoice when he gets hold of it! But unfortunately, perhaps, the writer is too short-sighted to be able to see that this theory is correct. In fact, when applied to material wine and meal, he believes it to be entirely erroneous; and his reasons will become more and more manifest to the reader all through this chapter; but he will name some of them here. The essential product of fermentation or leavening is alcohol, whether it be wine, bread, or barley that is being fermented—that alone causes drunkenness. In the case of bread it is all driven off by baking with fire, in wine it is all carefully preserved. Will our brother tell us which of these substances is pure and unleavened? It is perfectly clear that one or the other is not unleavened according to this new theory. Let him boil his wine until all the alcohol is driven off, and the writer will cease to controvert his theory; for it will then be as harmless as baked, leavened bread. The bread has been, in a measure at least, purified by fire, but the fermented wine has not been; and the reader will please bear in mind that it was the bread thus purified which was offered in the wave-offering.

The fundamental mistake of our brother, and of other writers who attempt to justify the use of intoxicating drinks from the Writings of Swedenborg, lies in their assuming that the grape and

its juice, and wheat and its meal, like man, have fallen from their original state of purity, and can only be restored by fermentation ; as man is purified by combats during regeneration. While we know that the grape and wheat may become uncultivated and wild from the neglect of man, and may become diseased, yet there is not one word to be found in the Sacred Scriptures nor in the Writings of Swedenborg, nor a single fact in science to show that good, clean, healthy, cultivated grapes and wheat are not as free from impurity, and as capable of sustaining and supplying the wants of the human body, when used as food, as they ever were. How unreasonable, then, to attempt to base an argument in favor of intoxicating drinks upon such a groundless assumption.

We shall see that Swedenborg gives to the grape and its juice, and to corn, or wheat, and its meal, a good signification, which he certainly would not have done, if they were so impure that they are not fit for human food and for sacramental purposes, until after fermentation.

Fermentation or leavening is but the first stage in the disorganization of certain organized substances, and alcohol is the chief product ; the next change produces vinegar in wine and a similar acid in bread. In fermenting dough it requires great care to prevent the bread becoming sour ; and the same is true of wine, for by the time the wine is well fermented, a portion of the alcohol has passed or changed into vinegar ; therefore it is questionable if there is a single gallon of what our brother would call or regard as well purified, fermented wine in the country, which does not contain vinegar ; and much of it a comparatively large per cent. Now, has vinegar a good correspondence ? And is a wine containing it, pure and suitable for sacramental purposes ? We think not.

Wine is not regarded as fermented or leavened wine until the active process of fermentation has been completed. While fermenting it is neither called nor regarded as fermented wine, but is still new wine or must ; and that it was so regarded and spoken of by Swedenborg is manifest ; in fact, where care is not used to prevent fermentation, new wine or must is rarely seen, except by the maker, in any other condition than undergoing the process of fermentation, consequently Swedenborg speaks of it as disagreeing with the stomach ; but new wine or must, before fermentation has commenced, although containing more body, may be as clear as fermented wine, and in a given quantity is more acceptable to the unperverted taste, stomach, and head than fermented wine.

In the above article from the — — —, it will be seen that the writer assumes and attempts to prove that the juice of the grape, must or new wine, meal and flour, are not pure until they have been through the process of fermentation; and, consequently, before they have been fermented they are not suitable to be used in the Holy Supper, and, of course, not suitable as articles of food. He gives us to understand that, not being pure, their correspondence is not good. Right here we will bring the testimony of Swedenborg as to the inherent quality of the liquid which is produced by his process of purification.

“Falses not from evil may be compared to water not pure, which being drunk does not induce drunkenness; but falses from evil may be compared to wines and strong drinks which induce drunkenness.”—*A. E.* 1035.

Now, surely, if unfermented wine is not pure, as our good brother represents, it never causes drunkenness, like his wine which has been purified by leavening; but we can see, from the above comparison, that unfermented wine is to fermented wine what pure water is to impure water. And we will bring another comparison which will throw a little light, perhaps, upon one of the comparisons on which our brother has based his arguments.

“Inasmuch as evil is contagious, and infects as a fermenting body infects dough, thus at length infects all.” (*A. C.* 6666.) Infect means to taint or corrupt.

“Good uses,” says Swedenborg, “are from the Lord and evil uses are from hell. Evil uses were not created by the Lord, but that they originated together with hell.” (*D. L. W.* 336.) Among the evil uses he enumerates all kinds of poisons—in a word, “all things that do hurt and kill men.” (*Ibid.* 339.) Here, then, is a criterion by which we must judge of the suitability of any article for nourishing and supplying the wants of our natural bodies. It should be evident to every one that substances which have their origin from hell, which, when used as we use legitimate articles of food and drink, seriously endanger, hurt and kill men, should never be used for such purpose. Now, gentle reader, you who desire the best good of your fellow-men, we ask you seriously, if you do not see or witness all around you a radical difference between the action of water, milk, and the unfermented juice of the various fruits, and the action of fermented wine, beer, and other intoxicating drinks?—all resulting from the destruction or perversion of good and useful articles, by leaven, a substance unquestionably having its origin or life from

hell. With what you have witnessed of the effects of such liquids, are you surprised to find that Swedenborg compares intoxicating wine and other strong drinks to fables from evil, and that he deliberately calls whisky "so pernicious a drink"?

With the philosophy of Swedenborg as to good and evil uses or substances which are used with the idea of sustaining the body, so clearly against the use of intoxicating drinks, with his comparison of such drinks to fables from evil, and with his solemn declaration that intoxicating drinks are so pernicious that their immoderate use threatened the downfall of the Swedish people in his day, and with the sad results of their use which we behold, why should any reader of his works strive to find passages which he thinks can be so construed as to justify their use; thus, perchance, justifying himself and encouraging others to pursue a course of life which has destroyed so many of his fellow-men, body and soul?

To render Swedenborg consistent with himself and with well-known facts, as we believe he always is, we shall find ourselves compelled to place a very different construction upon the quotations made by our brother from what he has done. We understand that Swedenborg means simply to liken the combat of the false with truth and of truth with the false, which takes place in the purification of truth from the false in the regeneration of man, and the purity of truth after truth has conquered, to the fermenting process which results and the clearness of the wine; for he says that, after "truth has conquered, then the false falls down like dregs and truth exists purified, *like wine which grows clear after fermentation*, the dregs falling to the bottom." This seems clearly to be his meaning; and, that he could have had no reference to the inherent quality of the resulting wine excepting its clearness, is manifest; for leaven signifies the false, and the unfermented must or new wine signifies "truth derived from the good of charity;" also, "the divine truth of the New Testament, consequently of the New Church." There is no evidence to be derived either from the Word of the Lord, the Writings of Swedenborg, or from science, that it contains any impurity, or anything which does not correspond to truth and good, most harmoniously united by the Lord in the fruit of the vine for the nourishment of man.

The blood of grapes, we are told by Swedenborg, denotes the good of love, "and in the supreme sense the Divine Good of the Lord from His Divine Love." (A. C. 6378.) Does this look as

though the blood of the grape were impure, and that it requires leavening to purify it?

“ ‘ And the floors shall be filled with pure corn, and the wine-presses shall overflow with new wine and oil ’ (Joel ii. 24). And again (iii. 18) : ‘ It shall come to pass in that day the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall go forth from the house of Jehovah ; ’ speaking of the Lord’s kingdom, where, by new wine, by milk, and by waters are signified things spiritual whose abundance is thus described.”—A. C. 3580.

Do presses overflow with fermented wine, or mountains drop fermented wine? We know that it is unfermented wine to which reference is made in the above passages, and it is not difficult to understand that wine and new wine, when spoken of in a good sense in the Word, always mean unfermented wine. There are two or three expressions, in the quotation from Swedenborg, made by the writer in the ———, as a basis for his argument ; which, if he had heeded, we think would have shown him that the ideas in regard to purifying natural wine and meal, which he has advanced, are not justified by the quotation he has made.

First : It is “ the purification of *truth from the false appertaining to man*, (which) cannot possibly exist without *leavening*, SO-CALLED ”—or without combat.

Second : “ And the truth hath conquered ; ” but supposing, as in the case of fermented wine, the truth has not conquered in the combat ; what then ?

Third : “ Spiritual combats or temptations are *leavenings in the spiritual sense*.” Now, if the writer in the ——— had read the last sentence here quoted in the light of the first, it would seem that he could hardly have failed to see the truth upon this important subject.

In the various passages which we have already quoted in this work from the Writings of Swedenborg, in regard to the blood of the grape, and must or new wine, we have these various unfermented products of the vine having a good correspondence, according to Swedenborg ; but the reader will find this subject more fully considered in the chapter on “ Two Kinds of Wine.”

Now leaven signifying, as Swedenborg tells us, “ evil and the false, which *should not be mixed with things good and true*,” becomes mixed with the must or new wine, and a combat ensues ; but, alas ! for the argument of our brother, the leaven overcomes, conquers, and actually destroys the most of the sugar, gluten, and

phosphorus, and casts down as dregs the vegetable salts, all so useful to nourish the material body, and "make glad the heart of man." The resulting leavened wine is full of a poisonous substance or liquid, the effete product of leaven, which, as to its inherent quality, is so pernicious that Swedenborg compares even the wine which contains it to falses from evil, as we have shown elsewhere. It is not the abuse which is compared, but the wine itself. That there is no true correspondence between the two processes is perfectly clear, for in the spiritual fermentation or combat the truth overcomes, or should overcome, the false; whereas, in the natural fermentation of wine, that which corresponds to the false overcomes that which corresponds to the truth and good, and actually destroys and casts it down; leaving a fluid which derives its life from the activity or perversions wrought by the leaven, and which is never found in the grape, nor in wine, until man has preserved it in man-made vessels, and with care retained it at a certain temperature (and in the warm climate of Syria this required great care), and leaven has commenced its work of destruction. It is then, as we see, produced by the action of leaven, and leaven alone, on the true and good wine. Is it possible, we ask, for such a fluid to have a good correspondence? We know that it has not, by its effects on man when he appropriates or drinks it.

The above writer says: "It is especially to be noticed here, not only that the purification of the juice of the grape is effected by means of fermentation, but also that of meal or flour. For Swedenborg says, 'meal denotes truth that gives birth to good.' As truth cannot be pure without spiritual combat against the false, which casts it out, so good cannot otherwise be rendered pure."

Now we understand this very differently. Truth and good as they appertain to man are not pure, but as they come from the Lord they are pure; and the same is true of the grape and its juice, and wheat and its meal, before either man, leaven, or decay has perverted them; for they are the "good gifts of God to man."

This view, we think, is abundantly confirmed by Swedenborg, for he says: "Flour or meal signifies celestial truth, and wheat celestial good." (*A. R.* 778.) Are these impure? Have we any natural substances of a higher signification? Fine flour, and also meal, denote truth which is from good.—*A. C.* 9995.

Now, my reverend brother, do you really think the above substances can be purified by leavening them? No, no! For "what is leavened," says Swedenborg, "denotes what is falsified."—*A. C.* 8051.

"The thing falsified, which is signified by what is leavened, and the false which is signified by leaven, differ in this, that the thing falsified is *truth applied to confirm evil*, and the false is everything that is contrary to truth."—A. C. 8062.

"By its being unleavened, or not fermented, is signified that it should be sincere, consequently from a sincere heart, and free from things unclean. * * * Fine flour made into cakes in general represented the same thing as bread, viz., the celestial principle of love, and its farina the spiritual principle."—A. C. 2177.

Now, does it appear in the light of the above extracts from Swedenborg's teachings, that meal requires to be purified by leaven or fermentation, before it is fit for use? The action of leaven upon meal or dough is similar to its action on wine; it destroys and perverts, to the extent it progresses, the true, good, and useful organic compounds which exist in the meal or flour; but as the dough is generally put into the oven and baked before this disorganizing process has proceeded so far as to waste any considerable quantity of it, and the leaven is destroyed, and the chief product of fermentation—alcohol—is driven off by heat from fire, which signifies love or good from the Lord; for this reason the leaven in bread becomes comparatively harmless, and never causes drunkenness like fermented wine; and, therefore, there is not the same objection to the use of leavened bread either as an article of food, or in the most Holy Supper, that there is to the use of fermented wine; but the writer would not recommend it for the latter purpose, yet he would many times rather use it than to use fermented wine.

Speaking of "unleavened bread," Swedenborg says: "Unleavened bread is good purified from the false."—A. C. 8058.

"By leaven is signified the false, and thus by unleavened or unleavened bread, good purified from falses."—A. C. 9287.

"That hereby is signified what is purified from all falses, appears from the signification of what is unleavened, as denoting what is purified from the false: the reason why unleavened has this signification is, because leaven signifies the false."—A. C. 7853.

"'And ye shall observe unleavened bread,' that hereby is signified that there shall be no false, appears from the signification of unleavened bread, as denoting what is purified from all falsity."—A. C. 7897.

"The reason why what is unleavened signifies what is purified, is because leaven signifies what is *false derived from evil*; hence,

what is unleavened signifies what is pure, or without that false principle. The reason why leaven signifies what is false derived from evil is, because this *false principle defiles good and also truth*, likewise because it excites combat, for on the approach of that false principle to good, heat is produced, and as it approaches to truth it excites collision."—A. C. 9992.

This is precisely what follows when leaven approaches new wine ; the wine becomes warm, thick and muddy. A very useful lesson is taught us in the above paragraph ; and that is, that we should shun the false because it defiles good ; and for the same reason we should shun leavened or fermented wine, which we have seen corresponds to the false, for its use defiles both body and soul, as every day's observation shows us.

Another number of the same periodical publishes an article on "Wine in the Word and the Doctrines," which contains some curious statements, to say the least. Among them the following : Speaking of the "extremists," in the temperance reform, the writer says : "Of which the writer wishes to say that he is an earnest, and for his brethren's sake, a totally abstaining advocate." And yet our brother labors with might and main to justify the use of fermented wine from the point of view of the Bible, and the writings of the Church.

But if fermented wine is a good and useful article to drink, why does he abstain, and advise others for their own sakes to totally abstain from its use ? Is it not perfectly clear from the above admission, that our brother regards fermented wine, when used as a drink, as a seductive and dangerous fluid ?—and that it is not safe for any other man than himself to use it ; and as to himself the above language leaves it a little questionable whether he regards it safe for him to use it or not. The present writer will simply hint to him that it would be unquestionably more dangerous for him to use it than it would be for many other men ; for it seems quite clear that he would use it, if he were to use it at all, if we may judge by his language, in violation of the clear dictates of his understanding, and the promptings of his conscience. It is never well to act thus.

We think that if the writer had examined the subject a little more carefully in the light of the Word of the Lord and the writings of the Church, he would have hesitated before making the following positive statement, or of including must or unfermented wine with *tiros'h* :

“It will be seen, then, that the attempt to make the Word commend *tirosh*, and to infer that sweet wine has always a good signification, is not only unreasonable when we think of the pervertible nature of man, but utterly breaks down when we examine the passages themselves.”

And the following are the Scriptural illustrations by which he attempts to justify the above conclusions. “Whoredom and *tirosh* [*mustum*] take away the heart” (Hos. iv. 11). “They assemble themselves for corn and *tirosh* [*mustum*], and they rebel against me.”—Hos. vii. 14.

If *tirosh* has a bad signification in both of the above passages, so has corn; if one is condemned, so is the other; but it seems perfectly clear in the light of a careful study of the Writings of Swedenborg, that neither of these substances in the passages referred to, especially in the last one, has a bad signification. In Swedenborg’s “Angelic Wisdom,” concerning the divine love and wisdom, speaking of the uses for sustaining the body, he says that there are good and evil uses; and that the good uses, or, in other words, substances, are created by the Lord, and are useful to build up and sustain the body, and “make glad the heart of man.” “Corn shall make the young men cheerful, and *tirosh* [*mustum*] the maids” (Zech. ix. 17). Good uses, Swedenborg informs us, can be abused, but abuse does not take away use, except in those who abuse them. Now, when men give themselves up to a gluttonous use of corn and wine, and drink sweet unfermented wine (as we are told by ancient writers that some of their gormandizing epicures did at feasts, until their stomachs could hold no more, and then produced vomiting that they might enjoy the pleasure of drinking again), although it never causes drunkenness, it becomes an abuse of a good use, but it does not change the substance into an evil substance or use. Cannot our brother see this? Substances which nourish and build up the body, giving substance, strength, and health, and which do not cause disease, are always good uses, and never bad uses; but we have shown above, from the testimony of Swedenborg, that although they may be abused, yet their life is from Heaven and abuse cannot change it.

Swedenborg informs us that evil uses are of a totally different character. Among such uses he classes all substances which, when used as food or drink, do hurt and kill men. He assures us that they have their origin from hell. As we have stated elsewhere, of no other substance on earth have we such long-continued, uniform

testimony, sustained by our own observation, that it hurts and kills men as we have that fermented wine does this; and it not only hurts and kills the body, but it also debases and depraves the mind, and causes the most fearful delirium and insanity.

The reader should bear in mind that must is used to designate, not only the unfermented juice of the grape, but also the juice during the process of fermentation; and that during the latter state it is polluted by ferment, consequently during that state it has an evil signification, so that must may have a good or a bad signification, according to its state. But the reader will find this whole subject treated more fully in other chapters.

Again, says the writer in the ———: "We have seen that the Word has *yayin*, *tirosk* and *shechar*; that it uses all three in both a good and bad sense, and that there is no room for argument that *tirosk* is alone commended." Now we have read many volumes on the subject under consideration, and we remember no writer who argues that *tirosk* is alone commended in the Word. It is universally admitted, we believe, by the advocates of total abstinence, that *yayin*, like the Latin *vinum* and the English wine, is a generic name like our word cider, and includes new and old wine, unfermented, fermented, boiled, and that which is preserved by filtering, settling, and by adding sulphur and other materials. We do know of one writer who claims that *tirosk* is only used for the fruit of the vine and sweet or unfermented wine, in which opinion he is perhaps mistaken, as we have shown elsewhere.

"Again, says the above writer: "We notice at once that *mustum* for *tirosk* is used (by Swedenborg) carefully, and with consistent reference to its use in the Word." "It means the 'truth of the natural man' (*A. E.* 509); 'truth from good in the natural' (*A. E.* 5117); 'corn signifies good, *tirosk* [*mustum*] natural truth—of the *rational*, bread and wine [*vinum*] are predicated'" (*A. C.* 3580). Again, the above writer says: "We have seen that *mustum* is understood to denote good in the natural, or good which is exterior. * * * The result of some study is the conclusion that he used *vinum* for fermented wine, as opposed to *mustum* for unfermented."

The writer from whom we have quoted gives no intimation that *mustum* or unfermented wine has ever any higher signification than what is natural and exterior, and thus he leaves the reader to infer that such is his opinion.

Now, we ask the intelligent reader of Swedenborg if the above

is a fair representation of Swedenborg's teachings ; and if the conclusions arrived at are those which an unbiassed mind would be likely to reach after a fair examination of this whole subject ? Let us look, and we shall readily find passages which will certainly give a very different view from that which he presents ; and, on a more careful examination, we shall find that there are many passages which show that unfermented *mustum* or sweet unfermented wine, has a much higher signification than that represented above—in fact, that it has as high a signification as is ever given to wine. Surely not many will pretend that the blood of the grape is fermented wine, yet we read that : “The blood of the grape signifies spiritual celestial good, which is the name given to the divine in heaven proceeding from the Lord.” (A. C. 5117.) Does this need refining by man's ingenuity ?

“Must,” says Swedenborg, “*signifies the same as wine*, viz., truth derived from the good of charity and love.” (A. E. 695.) It will be seen that the above is a general declaration, and not a specific application, as in the instances quoted by the above writer. Again, we are told that, “By the produce of the wine-press was signified all the truth of the good of the Church, the same as by wine.”—A. E. 799.

The produce of the wine-press is neither more nor less than unfermented wine.

Not a single drop of fermented wine was ever produced by a wine-press from sound, healthy grapes, pressed immediately after they were crushed. Fermented wine is produced by the violent action of ferment, and by ferment alone, on the juice of the grape, decomposing and destroying the organized substances created by the Lord in the grape, most admirably adapted for the sustenance of man.

On a careful examination, it is imposible to avoid the conclusion that must or new wine always means either the unfermented juice of the grape, or the juice during the first stages of fermentation. Now, when it is spoken of favorably and commended in the Word, it is evident that it must mean unfermented juice of the grape ; for surely no one can for a moment suppose that wine or must during fermentation, full of ferment and the heterogeneous substances which it has developed, can have a good signification. Even the above writer cannot claim this.

“New wine” (Luke xv. 29), says Swedenborg, “is the divine truth of the New Testament, consequently of the New Church, and old wine is the divine truth of the Old Testament, consequently

of the Old Church." Now, will our brother tell us which has the highest signification—new or old wine? We have abundantly shown elsewhere that the best old wines of the ancients in Bible days were not generally fermented wines, but that they were unfermented wines.

There remains but one subject more in the article in the ——— which requires notice, and that is Swedenborg's comparisons; and, although we have already considered them, still as the arguments of some of the advocates for the use of intoxicating drinks are generally chiefly based upon these comparisons, we will present to the reader the comparisons selected by the above writer, with his comments in full, adding a few notes of our own in brackets, so that the reader may have the latest presentation by our opponents of the comparisons from Swedenborg before him. The writer says:

"He (Swedenborg) says of spiritual fermentation, that 'purification is effected in two ways, by spiritual temptations and fermentations; the former are combats against evils and falsities, the latter are 'evils and falsities which, being let in, act like ferments put into meal and unfermented wines—*mustis* [that is, they excite combat.—E.] by which heterogeneous things are separated and homogeneous conjoined and made pure and clear' [manifestly in the spirit of man and not in the wine.—E.] *D. P.* 25.

"This is unmistakable. The heaven [spiritual heaven] is evil in its character. The result, if the process is carried out, is good, namely, [spiritual] purification.

"Again, he likens the reforming process to the fermentation of *vinum* or *sicera*, and he adds:

"'If the good overcomes, the evil with its falsities is removed to the sides as the lees fall to the bottom of the vessel, and the good becomes like generous *vinum* after fermentation and clear *sicera*. [Becomes clear, like generous or strong wine after fermentation.—E.] But if the evil overcomes, then the good with its truth is removed to the sides, and becomes turbid and foul like unfermented *vinum* and unfermented *sicera*.' (*D. P.* 284.) [Wine is called unfermented wine until the active stage of fermentation is completed; and as fermentation generally commences within twenty-four hours from the time the wine flows from the press, if no measures are taken to prevent it, it is evident that Swedenborg had in mind wine in this state; for wine in which fermentation has not commenced is neither turbid nor foul, and, as we well know, is often kept for years without becoming either.—E.]

"These are plain words, a comparison being made which would not be made if clear *sicera* was a decayed product, nor if unfermented *vinum* was perfect wine.

“So again we read :

“‘The purification of truth from falsity in man cannot take place without fermentation, so-called ; that is, without combat. But after that the combat has taken place and the truth has conquered, then the falsity falls like lees, and the truth exists purified ; like *vinum*, which, after fermentation, grows clear, the lees falling to the bottom.’ (A. C. 7906.) [By spiritual fermentation, so-called, we are told above he means spiritual combat—falsity falls like lees, and the truth grows clear like wine after fermentation—that is all.—E.]

“That this was Swedenborg’s full understanding of the process of fermentation also appears from his use of the illustration in a letter to Dr. Beyer, dated Stockholm, December 29th, 1769, in which, speaking of opposition, he said : ‘Such a noise does no harm, for it is like that of fermentation in the preparation of wine, by which it is cleared of impurities ; for unless what is wrong is ventilated and thus expelled, what is right cannot be seen and adopted.’ [Fermentation simply clears the wine of the impurities developed by the ferment.—E.]

“There is no word adverse to this, so far as is known.”

With all due respect to the above writer, we unhesitatingly affirm that Swedenborg’s writings are full of words adverse to the construction which he has placed upon the above comparisons which he has selected from Swedenborg’s works. To admit what the above writer assumes, would be to admit that Swedenborg contradicts himself and scientific facts with which he was unquestionably familiar, which is not true.

The above writer, and others who attempt to justify the use of fermented wine, assume, as the writer has stated before, that unfermented wine, as it is squeezed from grapes, or flows from the press, is not a perfect wine, but that, like man, it has fallen ; one writer assumes that it contains earth-born impurities ; and that as man is purified from his evils by the aid of evil spirits, flowing in and exciting them, and by man’s combat against them, so wine can only be purified from its impurities by the use of leaven or ferment ; which we are told by Swedenborg signifies “evil and the false which should not be mixed with things good and true.”

Now, as we have stated elsewhere, we know not of a single passage in the Word, or in the Writings of the Church, or a single scientific fact which will sustain the assumption that the wine as it flows from the press contains any impurities, or that it is not a perfect wine. We have seen above, that the blood of the grape, must or new wine, before the process of fermentation, has the very highest signification ; and that must and even all the produce of

the wine-press have the same signification as wine. Where, then, are your impurities? Where, then, are your imperfections in this good product of the vineyard, one of the most homogeneous substances in the world, organized by the Great Chemist, for nourishing and sustaining the human body; and containing in a liquid form, most wonderfully blended, the very materials required by the body. It seems almost a profanation to talk of its having impurities and imperfections.

Until ferment commences its destructive work, wine has no impurities; but, after that, it speedily becomes turbid, foul, and full of heterogeneous substances; and it cannot become a clear liquid until the active stage of fermentation ceases, and the resulting heterogeneous substances are separated from the liquid by falling to the bottom, or otherwise. It is the fermentation compared to spiritual combats, and the clarification of the wine producing a clear liquid, which Swedenborg manifestly intends to compare in the above passages, and not the inherent quality of the resulting fluid. Swedenborg knew very well that fermented wine would cause intoxication, and in *A. E.* 1035, he compares such wine to falses from evil. Does that look as though he thought fermented wine was a good and perfect wine, or that it had a good correspondence? He knew as well as we know that the important or chief active ingredient in fermented wine is alcohol, and that the alcohol in wine is in every respect similar to the alcohol in whisky, which he declared, long after his illumination, was "so pernicious a drink."

Fermented wine is not a perfect or homogeneous wine; for if the process of fermentation has been arrested, by bottling and corking, keeping it cool, or by the addition of alcohol or any other substance, which will either prevent or check the fermentation, you necessarily have unfermented wine, which the above writer represents as an imperfect wine, mixed with the fermented wine; whereas, if the process is allowed to go on until it is fully completed, before that time arrives the acetous fermentation commences, and you have vinegar mixed with your wine, so that in either case it is an impure and polluted wine. There is no avoiding this conclusion.

The following is the conclusion of the ——— article:

"When our Lord instituted the Holy Supper, He used the expression 'fruit of the vine,' and this has been declared to mean an unfermented drink; but, looking merely at the words, it would be difficult to see that

they carry on their face any such meaning. Swedenborg, in speaking of this act (*T. C. R.* 708) uses always the term *vinum*. The Lord gave them *vinum*, saying : 'This is my blood,' and *vinum* signifies Divine Truth."—*T. C. R.* 706.

Of course, *vinum* signifies divine truth when it is applied to unfermented wine ; but never when it is applied to wine after the process of fermentation has commenced. *Vinum* is a generic word covering all kinds of wine, as we have shown elsewhere.

Says the Rev. Dr. Samson : "Not a shadow of doubt, then, rests on the fact, that, in the wisdom of Him who wished His will to be known as to the intoxicant, which, from Noah's fall to our day, has been, as Luther styled it, the *sauf-teufel*, or drink-devil (the tempter of Noah being, to the reformer's mind, the tempter most successful since the flood), not a shadow of doubt rests as to the fact that the word known to all nations was selected by divine inspiration, as the one in reference to which the least possible mistake could be made in the records which teach God's laws as to the beverages *whose nature must be learned by the effects they are stated to produce*. *Yayin* is like *oinos*, and *vinum* and *vin* and *wein* and *wine* as universally generic as it is universally cognate ; and the Divine mind, that has made its meaning in all human literature to be manifest to the reader, meant that it should be, as it certainly has been, manifest also to men responsible as translators."

Chemistry, as the writer has already stated, shows that in no true sense is fermented wine the fruit of the vine ; for almost all of the organic constituents of the fruit as contained in grapes, and the wine as it flows from the press, have been either partially or wholly destroyed, changed or precipitated by fermentation ; and alcohol, which will cause drunkenness, disease and insanity (developed by the destruction of a heaven-born substance, sugar) becomes the chief ingredient in the wine.

How contrary it is to the facts in the case, to either assert, or pretend, that fermented wine is the fruit of the vine, or that it was the kind of wine used by our Lord when He instituted the Holy Supper. Unfermented wine is truly the fruit of the vine, and is nothing else. Of this there can be no question. Let us either use it, or let wine alone. We must let fermented wine alone if we would live in safety ; for all experience shows that no man can use it with assurance that he will not become a drunkard ; and the man who has the most confidence in his own prowess will,

as a rule, be quite sure to be the first to fall. Let us beware ! We cannot violate the laws of God, as manifested in our physical and mental organizations, with impunity.

A writer in the ———— for May, 1880, says :

"There is no poison in the wine which 'makes glad the heart of man,' none in that which the good Samaritan poured into the wounds of the man who fell among thieves ; none in that which cheers but does not inebriate in declining age."

Every word of which is true ; but oh ! when the above writer assumes, as he does, that the kind of good wine to which he alludes is fermented wine, how far from the truth he is can be seen at a glance. We know that there is poison in fermented wine, and that it every day makes the hearts of men mad, and their wives and children fearfully sad, and never glad. Who would think for a single moment of pouring such an irritating fluid as fermented wine into fresh wounds ? Such a wine will inebriate the old man more readily than the middle-aged ; and how *can* any Christian writer, when Swedenborg compares it to falses from evil (*A. E.* 1035), represent it as the "most holy earthly emblem of the truth which is divine" ?

Have we, as rational and accountable beings (simply to gratify our perverted appetites), a right to enter upon an unnecessary course of life, and to teach others by precept and example to do the same, which the experience of thousands of years has shown is attended with such fearful danger to our present and eternal welfare, as is the drinking of fermented wine ? Have we a right to thus endanger the happiness and welfare of those whom we should love by such a course ? Will our friends of the one wine theory answer the above questions ? Will they tell us where the "enormous sin" of drunkenness lies, if it does not lie with the "beginners" ? The drunkard is insane, and, consequently, comparatively irresponsible.

A few words more in regard to comparisons :

In the *A. C.* 8226, Swedenborg likens or compares the order which exists in the hells with the order which exists in the heavens ; but from this comparison have we any reason to suppose that a life here in accordance with the order which exists in the hells, however temperately indulged in, or however diluted, if you please, would have a good signification and would be a true life ?

"If there is no difference between comparisons and correspondences, the Lord Himself, said to come like a thief in the

night, would be accountable for the evil man whom He is merely likened to or compared with."—*H. S. Sutton*.

The July number (1885) of *The* — — — contains the following from a correspondent :

"I notice a statement from a prominent total abstinence advocate—'I know of no instance where a good signification is ever given to any leavened substance, excepting to leavened bread after it has been purified by heat.' Then his copy of the writings must be queerly translated. I find in mine plenty of them. (*E. g.* : *A. C.* 7906 ; *D. P.* 25, 284 ; *T. C. R.* 820, 834 ; *A. C.* 1517.) Only I find, also, that, with most other correspondences, they have an opposite evil significance (see *A. C.* 6377), which, however, does not take away the good (see *D. L. W.* 331). However, contrary to his reading, I find that leavened bread is usually used in an unfavorable sense, as in *Arcana* (n. 7887-8), where it represents 'truth not purified from the false,' and n. 9295, where it signifies 'good not yet fully purified.' "

"Truth not purified from the false" and "good not yet fully purified" are not altogether bad, like falses and falses from evil. The total abstinence advocate, referred to above, certainly did not intend to convey the idea that the correspondence of leavened bread is ever absolutely good, like that of unleavened bread ; but that, having in a great measure been purified by heat while baking, it is relatively pure when compared with fermented or leavened wine, which has never been thus purified, but contains all the soluble effete substances which have been excreted or secreted by the living leaven cells, the chief of which is alcohol, which renders it an unclean, poisonous and intoxicating fluid.

Now, if the reader will turn to the above named numbers in the *A. C.*, *D. P.* and *D. L. W.*, he will find simply comparisons which refer to the apparent combat which takes place during fermentation, to the separations which take place, and to the clearness of the resulting liquid ; and that no reference is made to the inherent quality of the fermented wine, or to its ability to affect man, or to its suitableness for use as a beverage. It is certain that fermented wine never has a good correspondence in itself ; for, as has been repeatedly stated, the results which follow or are produced by fermentation are directly the opposite of those which follow spiritual regeneration or purification ; for in the latter process the good and the true overcome the evil and the false ; whereas in the fermentation of wine, the leaven, which corresponds to the evil and false, overcomes and either perverts, destroys, or casts down

or out, everything in the pure juice of the grape, which nourishes and delights the natural body as good and truth do the spirit of man, to the extent that fermentation progresses. This simple fact, gentlemen, settles the correspondence of fermented wine; and you may as well give it up first as last.

If the reader will turn to the passages in *The True Christian Religion* named above, he can judge whether reference is had to fermented wine or not. The writer will quote them. Speaking of the changes which take place among Papists, when in the spiritual world they are instructed and begin to see the truth, Swedenborg says they are "like sailors who after a tedious voyage come to the desired haven; and then they are invited by the members of the society to feasts, and delicious wine is given them to drink out of crystalline cups" (*T. C. R.* 820). Again, in speaking of the heat in the Christian heavens, when the delight of their love is perceived as an odor, Swedenborg says it "is like the fragrance of gardens, vineyards and shrubberies; * * * and in other places like the scent arising from wine-presses and wine-cellar."—*T. C. R.* 834.

In reply to the above, we would simply remind the writer in the ———— that the fiery, polluted wine, which he evidently regards as a delicious wine, would never be so regarded by a child or man of unperverted taste. Place the unfermented wine and fermented wine to the lips of children or men for the first time, and there is not the slightest doubt which would be chosen every time—and it would not be the vile product of leaven.

The odor of a vineyard when the grapes are ripe is delightful, and the same is true of a wine-cellar filled with new wine; but if filled with fermenting wine, and not ventilated, the atmosphere is suffocating from the presence of carbonic acid gas.

The writer has called repeatedly upon the advocates for the use of fermented wine, to produce a single instance in which Swedenborg, in giving the spiritual sense of passages of the Sacred Scriptures in which wine is named, has ever given to wine a good signification, when it is clear that reference is had to fermented wine, and yet such a passage has never been produced; and it never can be, for the simple reason that in giving the spiritual sense of the Scriptures, Swedenborg never contradicts either himself or any well known, fully established scientific facts.

In the following quotations from the *Apocalypse Revealed*, the reader will see that pure truths can never be the cause of spiritual drunkenness. This is admitted by the most zealous advocates for

the use of intoxicating wine ; the question then arises, how can a wine which will intoxicate correspond to spiritual truths which never intoxicate ? We ask the reader if it is not self-evident that the good wine which corresponds to genuine unperverted truths must be a wine which will not cause intoxication ?

“ Drunkards signify those who are insane in spiritual things (No. 235). That to drink and to be drunken signify to imbibe falses and to commix them with truths ; also to imbibe truths and to commix them with falses (No. 235). That to be made drunken signifies to become insane from the falses, thus not to see truths (No. 240). That drunkenness signifies insanity in spiritual things (n. 276). That the drunken, but not with wine, signifies those who are in falses from ignorance of the truth (No. 376). That drunkenness also signifies falling into errors (No. 376). That spiritual inebriation is delirium in truths by falses (No. 887). That to make the earth drunk, signifies to infatuate the Church, so that no longer any truth is seen (No. 960). That to be made drunk signifies to be insane in spiritual things (No. 1034). That the insanity signified by inebriation and by drunkenness in the Word is not from falses, but from truths falsified (No. 1035). That to be drunk signifies to be insane in spiritual things from the falses of evil (No. 1049).”—*Index*.

Now is it not self-evident, in view of the above clear statements, that a wine which actually corresponds to the falses and falsified and perverted truths which cause spiritual drunkenness, must be a wine which will cause natural drunkenness, which we know is fermented wine ?

FACTS WORTHY OF ATTENTION BY ALL WHO DESIRE TO KNOW THE TRUTH UPON THIS IMPORTANT QUESTION.

First—As the writer has abundantly shown in this and his former works, the word wine, and the corresponding word in the Hebrew, Greek and Latin languages, is a generic name, and includes all kinds of wine, new and old, unfermented and fermented ; and that it is thus used in the Sacred Scriptures and in the Writings, and in the English translations of both. The *tirosk* of the Hebrew Scriptures and the *mustum* in Swedenborg's Latin, which generally denote unfermented grape-juice, but may include fermenting must also, are not unfrequently translated by the English word wine, in our present English Bible and in the English translations of Swedenborg's works ; and to show that such a translation, especially

so far as the Hebrew Scriptures are concerned, is no new or careless rendering, we will here state, as we have heretofore stated, that the Hebrew word *tirosh*, about three centuries before the Christian era, was translated by distinguished Hebrew scholars into Greek in the Septuagint, or Greek Old Testament, by the Greek word *oinos*, or wine, and not by *glukos*, or the Greek word for unfermented juice of the grape. Here, then, we have one fact which is beyond being called in question; which is, that we have to-day, and have had for thousands of years, two kinds of wine—the unfermented and fermented juice of the grape, although very different, yet both called wine in the different languages with which we have to do in the discussion of this question.

Second—That the fermented juice of grapes is called wine, and has been so called in all ages, and with but few exceptions, among most nations, is beyond question; but we have no evidence that such a wine is the good wine of either the Word or of the Writings. Between unfermented and fermented wine there is a great gulf fixed as broad and deep as that between heaven and hell, and every way similar; for the former derives its life and life-giving qualities from the Lord through heaven, and the latter derives its life and body and soul destroying qualities from hell, according to the plain teaching of Swedenborg in his *D. L. W.*, to which reference has heretofore been made. In unfermented wine we have the nutritious substances most wonderfully adapted for supplying the wants of the human body, and the whole bearing a strict resemblance to blood, all organized by the Lord in the fruit of the vine. In fermented wine we have these nutritious substances destroyed and decomposed by an unclean living substance called leaven, which pours out its excretions into the wine, rendering it unclean, and a fluid which will harm and kill men when they drink it freely as they may drink unfermented wine or other good and useful fluids.

Third—There are in the Sacred Scriptures and in the Writings of the Church a large number of passages in which reference is had to the juice of grapes, either under the name of wine, must, sweet wine, or new wine, or old wine. Please bear in mind always that wine or old wine may be either unfermented or fermented; and that must or new wine may be unfermenting or fermenting, but very rarely the latter as reference is made to it in the Sacred Scriptures. Now, in a large number of instances in which the juice of grapes is referred to, under any of the above names, in the Bible and in the Writings, the kind of wine to which reference is made is

perfectly clear from the text and context ; whether it is unfermented, or fermented, or fermenting. If it is spoken of as being either squeezed from grapes, trodden from grapes, pressed from grapes or flowing from the press, or, again, as it exists in grapes, or as dropping from the mountains ; we know that it is unfermented wine or juice of the grape that is meant. On the other hand, when the juice of grapes, under any of the above names, is spoken of as causing drunkenness and insanity, or is likened to the poison of dragons and the cruel venom of asps, or when we are told that it biteth like a serpent and stingeth like an adder, surely no one can have the slightest question but that reference is had to either the fermented or fermenting juice of the grapes. It is not to the abuse that reference is had in the above instances, but to the inherent quality of the wine—to its ability to injuriously affect man when he drinks it. The writer recognizes distinctly the fact that a good thing, like unfermented wine, may be used to excess or abused, when its abuse will not have a good signification ; and also he will not deny but that a substance having a vile origin, like alcohol, when applied to a good purpose as in the arts, or by its poisonous qualities preserving substances from decomposition, and even for preserving remedies, or when used for burning to generate heat, its use may have a good correspondence, the correspondence being always with the use or function and never with the substance itself. Gold has a good correspondence ; but gold, if ground up finely or dissolved in acids, and used as we use other food, would cause disease and death ; and if so used, its use would have no good correspondence. We should strive never to confound good and evil, or truth and falsehood.

Now, Swedenborg, in giving the spiritual sense of the Sacred Scriptures, has quoted and given the spiritual signification of most, if not all, of the passages which speak of the juice of grapes, or wine in any form ; and on a careful examination we find not a single instance in all of his writings where he has ever given to fermented wine or grape-juice a good signification, where it is clear from the text or context that reference is had to fermented wine. On the other hand, we find not a single instance in his writings where he has ever given to the unfermenting or unfermented juice of good, sweet, cultivated grapes or unfermented wine, a bad signification, when it is clear from the text or context that reference is had to unfermented wine. Now, there is also a large number of passages in the Sacred Scriptures where wine is

spoken of favorably, and where Swedenborg has given a good signification to the wine, where there is nothing in the text or context, with the exception of a good signification, by which we can determine whether the wine in question was unfermented or fermented. Now, we ask with what show of truth or justice the advocates for the use of fermented wine, can claim such passages to justify the use of fermented wine as a beverage and as a sacramental wine, when there is not a passage where the character of the wine is beyond question, which will justify their claim? On the other hand, we appeal to the common sense as well as to the highest intelligence of every man and woman, to say if they cannot all be claimed legitimately and fairly as referring to unfermented wine; which we have found, when we are certain that it is unfermented, always has a good signification? If any one has the slightest question, let him look again at the origin of the two kinds of wine, and their effects on man when he drinks them. Unfermented wine is the unperverted natural product of the vine, which nourishes, warms and thus makes glad the heart of man when he partakes of it freely. Fermented wine is the product of leaven in its destructive action upon the pure juice of the grape, and full of its excretions; and when man drinks it freely it is capable of causing almost innumerable diseases, drunkenness, insanity and death. We ask the intelligent reader again, if it is possible that two fluids so different in their origin, in their chemical composition, and in their effects on man when he partakes freely of them as he does of other healthy fluids, can both have a good signification? If, as has been abundantly shown, the signification of unfermented wine is good, does it not necessarily follow that the signification of fermented wine is bad? We know, if we will reflect a moment, that it is bad; for as the leaven, or the corrupt tree which produces it, perverts and corrupts the juice of the pure fruit of the vine, so leavened or fermented wine perverts the appetite, the body, the understanding and heart of those who drink of it as freely as they may of healthy fluids. We see evidence of this all around us among wine-drinkers, in every nation where fermented wine is drunk; in every church, and among all classes, even among clergymen. It is a sad reflection that we have teachers and writers belonging to the Church, who will not only drink intoxicating drinks, which is bad enough; but who strive with all their might to justify their use, and thus lead others, even the young, to follow their example in drinking; and who do not hesitate to justify and require the use of an intoxicant

at the most Holy Supper. May the Lord enlighten and forgive them!

A clergyman writes in regard to Church organizations: "The Church has hitherto busied itself chiefly with questions pertaining to ecclesiastical matters—what form of church government, of worship, of prayer, of sermon and of sacrament? In this she has done well; but she has too much neglected a vast field of issues open to her, and to her only. Not only in the questions of abstinence and temperance and tobacco, but in all reforms it rests with the Church ultimately to speak the decisive word. We see on every hand the birth of new devices and of new contrivances. They are the footprints of the New Age. And yet the Church, she in whose hands the entire fate of the New Age and the shaping of its entire course lies, rarely says a word on these subjects. From the question of teaching Hebrew, Greek and Latin in our colleges, up to the Revision of the Sacred Scriptures, and to the issues between labor and capital, between unions and monopoly, the Church is generally severely silent. And yet she alone can speak the final and decisive word."

With the exception of a few very rare instances of either accidental or intentional poisoning from intoxicating drinks, all of the diseases of the brain, lungs, heart, stomach and kidneys, all of the insanity and consequent crime, drunkenness and premature deaths, which we witness around us at this day, or which have ever occurred in the world, from the drinking of intoxicating drinks, have started from the one fountain, namely, the moderate drinking of intoxicating drinks; generally of fermented wine, beer and other fermented drinks; and they are but the legitimate results which have always flowed, and which, we know, always will flow, so long as moderate drinking of intoxicants is continued; and it is perfectly safe to say that no moderate drinker has escaped entirely unharmed. The greatest obstacles to the descent of the New Jerusalem are the moderate drinking of intoxicating drinks, and the use of fermented wine at the Holy Supper; a fluid that is unclean in its origin, and which, as we well know, fills man physically and mentally with all manner of uncleanness when he drinks freely of it, as he may of healthy drinks, such as unfermented wine, milk, etc.

CHAPTER XV.

PROHIBITION—INSURANCE STATISTICS AND AVERAGES— CHRISTIAN NATIONS SENDING INTOXICANTS TO GENTILE NATIONS—THE AFRICANS.

It is perfectly safe to say that among one-half of the native-born citizens of the United States, there is not a single natural drunkard—not one; and while they hold firmly to their “modern reform” principles there never can be a drunkard among them, for they never drink from the drunkard’s cups. Nor are they ruined by even the hardest “rough handling of evils,” for we know that they withstand manfully all the temptations by which they are surrounded in their native country; and the writer has often, at tables in foreign lands, where the use of intoxicating drinks was universal, or nearly so, been able to point to men and women and say: “They are Americans, or, it is barely possible, they are English, for they have no intoxicating cups before them.” These people have been taught, and principally by religious teachers, and by reading their Bibles and other good books—the present writer was so taught—that to use intoxicating drinks is to endanger one’s own health, freedom, reason and life, and the happiness of others, and his own eternal salvation; all of which is a violation of the Divine commands, to love the Lord with all our heart and our neighbor as ourselves.

We know that the use of intoxicating drinks is, directly or indirectly, the cause of more than one-half of the crimes committed and of the poverty, wretchedness, and insanity which exist in the communities where they are used; and their use is the most prolific of all of the causes of disease, and even of idiocy. As to the mortality which results from this cause, we clip from the *Morning Light* of May 7th, 1881, the following letter, which is a fair presentation of the results of careful observation:

“THE DEATH RATE AND TOTAL ABSTINENCE.

“DEAR SIR.—With reference to Mr. Bingham’s speech in your issue for April 23d, the following particulars may interest your readers:

“At the end of 1878 the average death rate in the General Section of the Sceptre Life Office for the fourteen years of its existence, had been 8 in the 1,000, in the Temperance Section $4\frac{3}{4}$. The number of deaths expected in the Temperance Section of the same office for the five years ending 1879 was 90, the actual number dying being 47.

“The number of deaths expected in the General Section of the Temperance Provident Institution for the years 1871–75 was 1,266, the actual number dying being 1,330 ; in the Temperance Section for the same period the number expected to die was 723 ; only 511 died. Referring to this report, John Bright said the figures ‘are most remarkable. There is no mistake about it, that the men who abstain from intoxicating drinks have an immense advantage, both physically and morally, over the rest of the community.’

“The report of this same office for the year 1879 shows the same thing. During the year preceding the annual meeting the number of deaths expected in the General Section was 305, the actual number dying being 326 ; in the Temperance Section ‘196 were expected, and only 164 were obstinate enough to die.’ For the four years ending since the last division of profits, the claims made in the Temperance Section were 215 less, in the General Section 2 more than expected.

“A map of the township of Toxteth Park, Liverpool, shows that a division containing no public houses and five-twelfths of the whole population, rejoices in enough (45) paupers ; the remainder of the township, with seven-twelfths of the population and 200 public houses, contains 1,453 *paupers*.

* * * “Finally, may I call the attention of your readers to the village of St. Johnsbury, Vermont, U. S. A. The Maine Liquor Law is enforced there with the result that its six constables work in the scale manufactories except on special days, when they ‘don their uniforms to make a little show. * * * No loafer hangs about the curb-stones. Not a beggar can be seen. No drunkard reels along the streets. There seem to be no poor. I have not seen, in two days’ wandering up and down, one child in rags, one woman looking like a slut.’—*Hepworth Dixon—Letters from America*.

“The figures I have quoted seem conclusive, for we must recollect that the General Sections are not composed of drunkards, only *moderate drinkers* are admitted to them. If, then, the mor-

tality rate amongst total abstainers is so superior to moderate drinkers, total abstinence cannot be otherwise than better.

“GEORGE GORDON PULSFORD.

“HAMSTEAD, near Birmingham, April 18, 1881.”

Governor Begole, of Michigan, in a late address, asserted that he had found from an accurate study of statistics, that ninety-one per cent. of the crime and pauperism of the State came direct from the use of intoxicating drinks.

The only argument that can be urged to-day against prohibition is that of expediency. The time has passed when any intelligent man can seriously question the right of the community to protect its members against such dire evils as result from the use of intoxicating drinks. Liberty is constantly restrained where its exercise may be used by any to his neighbor's detriment, or his own injury. A man cannot build a dwelling-house on his own land, and for his own use, until the proper department has certified that his plans are safe for his neighbors, and healthful for his own indwelling. A family living contentedly under ground, with insufficient light and air, are expelled from their home, and the cellar is closed, regardless of the complaint of landlord and tenant. No other evil is so productive of injury to the community as this curse of alcohol; yet almost any other may be legislated against if this is let alone. We punish with relentless severity the poor drunken wretch who has violated the law, though we know that the crime was committed when the stupefying and poisonous draught had deprived him entirely of that sense of right and wrong, which lies at the very foundation of moral responsibility. We punish the drunken criminal, not for the tipping which has led to his insanity and crime, but for the crimes that he would never have committed in his sober senses; and then we renew the license of the rum-seller whose liquor has crazed him; so that when his term of punishment has expired he may again be subjected to the same temptation, and society again suffer from his evil-doing. Against every other danger we may protect ourselves without the cry of fanaticism, or danger to private rights. The officers of the law go into our most private apartments to search for sewer-gas, or some source of ill-health, that may work harm to a few occupants of the house, and pass by the licensed shop that corrupts a neighborhood and ruins bodies and souls. We compel the fencing in of an area, lest some unwary passer-by or some child may fall into it; and allow the rum-seller his public bar room, where he

may display his decanters, and his beer-pump, and his free lunch to entice our young men into the broad road which leads to drunkenness and death. We enter by force if needs be, and take away sick children from their parents' care to a public hospital, and disinfect houses where there has been a contagious disease. We break up gambling-hells, and policy-shops, and disorderly houses, because they are detrimental to the morals of the community. But there is no contagion more deadly, no gas more pernicious, no allurements to vice so potent as this curse of bar-room drinking. Where gaming ruins one fortune, rum ruins many; and no other vice is so thoroughly destructive of all manliness as rum can be. What vice or weakness can we name that leads to crime as this does? What vice or misery can we name to which the first glass may not lead? Look at the squandered fortunes—the diseased frames—the imbecile minds—the ruined homes—the blighted lives—the broken hearts! See in how many families of your own friends the curse comes, striking the brightest and best; see the poverty, the ruin, the crime, and the vast multitudes going on in never-ending succession to fill drunkards' graves; and then see the community lopping off little branches of evil, and letting this giant tree of evil stand to scatter its baleful seeds!

We ask you, intelligent reader, if such a course of conduct is worthy of a Christian or even a civilized people? Is it not clearly our duty to protect the young and the weak from such a degrading evil as the sin of indulging in intoxicating drinks?

It does certainly seem that we should, at least, withhold the sanction of the law from the sale of such drinks. And it does seem that, if it is ever proper to enact laws to prevent crime and the contamination of the young, it is clearly our duty, if practicable, to do so in this instance. But we know very well that before a law can be enforced, the honest convictions of a very large majority of the people must sustain it. If there is any doubt upon this point, our first duty is clearly to do all we can to enlighten the people; rather than strive to enact prematurely a law which we have good reason to suppose will not be enforced.

But the writer thinks that if the advocates of total abstinence, even in the State of New York, would strive to enact a law to close all bar-rooms where intoxicating liquors are sold or given away publicly to be drank on the premises; and yet not attempt to prevent their sale in quantity to be taken away from the place of sale, that the good sense of the community would sustain such a law. The advocates of the liberty of drinking what they choose

could not raise the cry that it interferes with their right to drink, and get drunk if they choose. The habit of drinking intoxicants at this day is generally acquired in bar-rooms, where young men can invite their comrades up to take a drink with them. Very few young men who have not acquired the habit of drinking would ever purchase liquor to carry it to their homes where, as a rule, even drunken parents do not favor their children's drinking. Under the operation of such a law the race of drinkers would materially lessen in a very few years, when there would be little difficulty in enacting and enforcing a prohibitory law, which should unquestionably be done at the earliest practicable moment. In the meantime "local option," if adopted, would enable the people in towns, cities and villages to put away the saloons in their midst; and their example, and the results which would follow, would help on the good work.

The Rev. Dr. Samson, in a work entitled "Science the Interpreter of History as to Fermented Wine—a Supplement to the 'Divine Law as to Wines,'" speaking of the efforts of the ancients to control and prohibit the use of wines, says:

"That it was not the excess, but the use of wines, which the ancients sought to control by law, is seen in the entire list of prohibitions to youth, to women, to nurses, to men in public service, which Plato and Aristotle, Numa and Cato urged. That it is not the excessive use, but the intoxicant itself, that controls modern legislation is attested by the fact that it is not bread-shops, nor milk-dealers, that need to be restrained and prohibited; while all unite in the effort to restrict and suppress beer-saloons, and to supplant them by coffee-shops. It is not *wines*, but *intoxicating* wines, that earnest Christian leaders seek to have exchanged for the ancient unintoxicating wines: which Pliny states, though costly, as were choice fruits, were sought for the wealthy of his day. It is such wines that are now sought for the tables of the princely in wealth and intellect; and above all, for the table of the Lord around which the rich and the poor meet together. The noble condescension, if not the conscientious conviction, of American Christians cannot fall behind that of Churchmen of England in seeking and permitting the use of such wines."

In Maine, as is well known to disinterested inquirers and observers, the law prohibiting the manufacture, sale, and giving away of intoxicating drinks, has been very fairly enforced for many years, perhaps as fully as laws against many other crimes; and this notwithstanding the immense pressure which has been

brought against it from its opponents all over the country. It will be much easier to enforce such a law when it is enacted by other States.

As to Kansas, where such a law has been enacted for some years, based upon a constitutional amendment, it is being from year to year more and more carefully enforced, and is doing a great deal of good.

"The New York *Evening Post* recently published a letter from a Mr. Clayton, of Atlanta, Ga., claiming that prohibition had greatly damaged that city, and that its trade had been circumscribed, many more houses to rent than ever before, etc. But now comes the *Daily Constitution* of Atlanta, with three columns of testimony from wholesale dealers, merchants, house-agents, and other business men, together with Mayor Hillyea, all giving facts and evidences to prove Mr. Clayton's statements to be false, and that Atlanta has been the gainer every way from the passage of the prohibitory law. The liquor interest dies hard. It knows it must break down prohibition in Atlanta or see it spread all over the country. All sorts of lies will be invented and spread over the country to carry their point. The fact that the liquor interest is so much opposed to prohibition is one of the strongest arguments that it is not only right in itself, but that it prohibits the sale of liquor in Atlanta."—*National Temperance Advocate*.

THE LAW OF AVERAGES.

The editors of a religious serial say :

"Dr. Ellis alleges that life insurance companies are beginning to make a difference between abstainers and those who use alcoholic beverages. This would probably be the only plan really excluding drunkards who ought to be excluded, or be required to pay higher rates of insurance. But we do not believe that any one who rationally uses these good gifts of God would consent to pay a heavier rate because there are drunkards. This 'beginning,' therefore, even if it has been made, will surely remain a beginning, and will tend to make such concerns simply total abstinence insurance companies, leaving other companies as before."

A beginning which commenced forty years ago is not a very new beginning, and bonuses which have arisen from seven per cent. to twenty-three per cent. are not likely to be given up by sensible people. Mr. Joseph Cook has specially examined this subject, and we will make a few extracts from his lecture on "The American and Foreign Temperance Creeds" :

"The law of averages, as exhibited in the experience of life assurance companies during the last forty years, has once for all triumphantly justified the temperance principle of total abstinence. Among serious and thoroughly well-informed persons debate is over on this matter. Yes, my luxurious friend, yes, my moderate drinker in the pulpit, you are marked men, because benighted and belated. When I was in London I took much pains to ascertain exactly the facts as to the experience of British life assurance societies in making a distinction between moderate drinkers and total abstainers. Every one knows, or ought to know, that for nearly half a century now many of the best life assurance societies of England have insured moderate drinkers and total abstainers in separate sections, and that *a bonus has been paid to the sections made up of total abstainers of seven, thirteen, seventeen, and, in some cases, of twenty-three per cent. over that paid to the section of moderate drinkers.*"

After giving the results in different assurance societies, he says :

"To summarize details which I might easily make voluminous, the experience of nearly forty years and the insurance of more than 100,000 lives in societies making a distinction between temperate non-abstainers and total abstainers have proved that under the law of averages a bonus of from seventeen to twenty-three per cent. must be paid to the sections of total abstainers.

"Where is the Church, where is wealthy society, where are our circles of culture and advanced thought, where are our serious and intelligent young men, that they are not awake to these stern facts of mere business? I have been citing to you not temperance documents, but the reports of life assurance societies. They are not fanatical organizations; they are not governed by this or that pet theory as to temperance reform. Here is cool, stern business sagacity applied to one of the most complicated commercial matters, and the outcome we have in this great proposition, sustained by the most exact application of the law of averages, is that nearly twenty-five per cent. bonus must be paid to total abstainers above what is paid to moderate drinkers. Of course, many of these total abstainers have not been such for all their lives. Their health may have been injured in many cases by early indulgences. By and by, when these societies come to have sections filled by men who have been total abstainers from birth, the average of bonuses will be higher to the temperance sections. You ought, also, to keep in mind constantly that the section not

total abstaining is not a section of drunkards, but a section of those who are merely moderate drinkers, respectable men, most of them only wine-drinkers.

"The law of averages in life assurance societies is now the pedestal of adamant on which stands triumphant for all future time, in the name of science, the abused and once even humiliated principle of total abstinence."

Now, gentle reader, we ask how any Christian, in view of mathematical facts like the above, strives to justify himself in pursuing and in encouraging others to pursue a course of moderate drinking of intoxicating drinks, with the full knowledge that such a course shortens the average duration of human life to such a fearful extent. Is there no wrong in doing this? No sin?

The Rev. Joseph Cook, in a sermon, speaking of the consequences and danger of moderate drinking, says:

"Do you say that I am declaiming now, and leaving the ground of hard, stern facts? How many of your moderate drinkers can be insured on the same basis as total abstainers? This is a very practical question. Since I came to England, I have been studying up the history of some of your life assurance societies, and I hold in my hand literal extracts from their own documents—not temperance publications at all; and the great outcome is that the total abstainer is paid from seven or ten up to fifteen and seventeen per cent. bonus over and above the moderate drinker. That is an actual result; that is not the fancy of sentimentalism; that is a broad, indisputable fact which Britons ought to respect as the result of experience. Not long ago, one of the assurance societies was addressed on this point, and made, through its secretary, the following report—I have the original letter in my possession: 'During the past sixteen years we have issued 9,345 policies on the lives of non-abstainers, but are careful to exclude any who are not strictly temperate, and 3,396 on the lives of abstainers; 524 of the former have died, but ninety-one only of the latter, or less than half the proportionate number, which, of course, is 190.' Less than half the number of abstainers have died compared with the number that have died among non-abstainers who were strictly temperate; and this is after an experience of sixteen years.

"Are life assurance societies to be allowed to go beyond the Church in their regard for the health of men, body and soul?
* * * These societies are not governed according to Biblical rules: they are not governed by this or that theory in science,

Theirs is stern common-sense applied to a selfish problem, and the outcome of it, under long experience, is like a peal of thunder from Sinai. It is high time for the pulpit, it is high time for the pew, it is high time for the young men to arouse themselves when such are the signs of the times in secular societies. Here is the sea rising in a tide that kisses the Alps."

But there are a great many children born into this world, and there are some parents who believe that it is their duty to strive to "train up their children in the way they should go," and they believe that "evil communications are liable to corrupt good manners": consequently, they endeavor to keep their children out of bad company, and from being led into temptation; and for this purpose they believe that the gambling-houses, bad houses and saloons on our street corners and elsewhere, should be done away with by law, and that schools, Sabbath-schools and churches should take their places. Such parents honestly believe that, if they can keep their children out of temptation and from ultimating their hereditary inclinations to evil in external acts until they come to years of discretion, and are able to perceive, when taught, that certain acts and the harboring of the thoughts which lead to them, are contrary to the Divine commandments, and consequently a sin against God, that it will be good for their children. Is this belief a delusion?

Many of the religious societies of Great Britain are especially active in this great modern reform movement. They have organized temperance societies and "Bands of Hope" where the young are led by precept and example to shun the use of intoxicating drinks, and to engage actively in working for the restoration and preservation of others. Their General Temperance Societies meet annually during the sitting of Church Conferences.

Many a child which is allowed to be in bad company and to visit cigar shops, saloons, gambling-houses, etc., without restraint, becomes a slave to bad habits before he or she is fifteen years of age; and in cities and villages where children need as much as in the country, active out-door exercise, it is one of the most difficult things in the world for parents, however careful, whose employments prevent them from being with their children constantly, to keep them out of temptations; and from being led into bad habits by men and women who profit by their unlawful indulgences. Frequently, when the writer has spoken to boys from ten to fifteen years of age, who were smoking, and called

their attention to the consequences which would almost surely follow, they have replied, "I have been smoking for years, and have the habit, and I cannot give it up"; and they did not give it up. Many a young man, before he is of age, acquires a love for intoxicating drinks which it is very difficult, if not impossible, for him to control: and this chiefly through the temptations of saloons. Has a community no right to protect its young against such evils? Is there no advantage in a young man's shunning a life which endangers and may destroy "his intellectual faculty, whereby he is a man: which hastens his death, damages his body, and wastes in extravagance what might be of use to many"?—*S. D.* 2422.

HOW DRUNKARDS ARE MADE.

"Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bartender of a down-town saloon the other day, referring to two little girls of six and eight, thinly clad, who came in for a pint of beer. The reporter did watch the young ones. They had scarcely got outside of the saloon-door when the one that carried the tin pail lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement-house hallway, and both again took a sip. "I have lots of such customers," said the bar-tender, when the reporter returned to the saloon to light his cigar. "Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what—half the children who come here drink. That's how drunkards are made. Their mothers and fathers send 'em for beer. They see the old folks tipple, and begin to taste the beer themselves. Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you watch 'em, you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop."—*New York Herald.*

Petroleum V. Nasby (D. R. Locke), in an article in the *North American Review* on Prohibition, speaking of the methods adopted by at least some saloon-keepers to obtain customers, says:

"How does he do it? He has a thousand ways. He makes his rooms as pleasant as possible; he takes the daily newspapers,

which are free to his customers; he hangs cheap but attractive pictures upon his walls. * * * He provides games of chance and skill for his customers, the stake being always beer: he invites workmen to sit in his place, where there is a warm stove in the winter, and artificially cooled air in the summer: he spreads a cheap lunch which is free to all comers, the viands being invariably thirst-provoking, and all this sort of thing.

Now, the workman who comes into this place may have before, on occasion, taken a glass of beer, when he happened to be in the way of it, but he had no especial appetite for it, and no regular craving. Before the opening of this place in his neighborhood, he went to his home sober, and spent his evenings with his family, as a decent workman should, and there was always bread and meat in his larder, and his wife and children were decently and comfortably clad. For the purpose of meeting his mates and discussing the current topics of the day, and for the unhealthy pleasure of playing games, he becomes very quickly habituated to frequenting the saloon, and, of course, takes his glass of beer. He must do this, for he is too proud to enjoy the facilities of the place without making some return. Sociability being the chief attraction, he is invited to drink by the other frequenters, his sense of liberality compels him to reciprocate, and so he, who dropped in for one glass, goes out with a dozen under his belt, comfortably drunk. He didn't mean to, but custom, the custom of the place, most artfully devised, forced him into it. He goes home drunk every night, after a month or two of it.

The effect of the alcohol poison is not well enough understood. No man can touch it without fastening upon himself a craving for more. This is a physiological law which is fixed and certain. The man who comes to stopping at a place of this kind every night and taking one glass, within a week finds a half-dozen necessary. And the seller helps him along the downward road as rapidly as possible. There is always upon the counter a plate of picked codfish, or red herrings cut into proper lengths, or pretzels covered with salt, all thirst-provokers, and they actually put salt into the beer, that the desire for the pleasant liquor may be increased. Beer becomes a necessity to him before he is aware of it, and his fate is fixed. The seller can count upon so much a day from him as certainly as though he had it in his till.

And this is not all, by any means. Lager-beer originally contained only three or four per cent. of alcohol, but it now con-

tains ten and twelve per cent. The original beer did not make drunkards fast enough. It took too long a time to fix the habit so as to make the victim profitable. Hence they threw in glucose to make more alcohol, and all sorts of cheap drugs of the maddening kind, that the drinker might be bound hand and foot, and put into their possession in an absolutely helpless condition as soon as possible. It was not enough to make a beer-drinker of him—to get the largest profit it became necessary to *make a drunkard of him*. It resulted as anticipated. The beer-drunkard is the worst drunkard in the world, and his chains are the heaviest and strongest.”

Again says Petroleum V. Nasby :

“It is upon the certainty that, the appetite once fixed, it can never be broken, that those in the liquor traffic build, and they have, in the very nature of the connection between the stomach and the mind, a very broad and wide corner-stone. They know that, with the liquor made in this day, all that is necessary for them to acquire a man’s estate is to get the habit fixed upon him, and they know, just as well, that to keep their trade good, all that is necessary, when a customer dies, is to fasten the appetite upon a fresh boy. They quite understand that the boy will graduate into a spendthrift, and, finally, a thief and a nuisance, and that they will get everything he can beg, borrow and steal, but they take him just the same. So much beer will run through him before he dies, and that beer he will manage somehow to pay for. He will not pay his butcher, baker, or tailor, but he does manage to pay for his liquor, and that is all the liquor-seller thinks of.

“This fact in the make-up of men converts every seller of liquors into a hunter of men and boys. This fact was what changed the lager-beer of the country from three or four per cent. of alcohol to ten and twelve. It was to make drunkards faster, to get men and boys under control quicker, to fasten them in three months instead of a year. This is what caused the adulteration of what are known as ‘hard liquors,’ and the additional strength put into malt liquors.

“There are paid across the bars of this country, for alcoholic stimulants, something near one thousand millions of dollars, annually, for alcohol, and the amount is increasing frightfully. Rum costs the country more than its bread, clothing, schooling, churches, education, and all combined. To illustrate, take one city

“Toledo, with 90,000 population, supports 800 saloons. Each

one of these must sell, to live, \$10 worth of liquors each day. This average is very low, for the smallest cannot live upon less trade, and there are many whose daily receipts run up into the hundreds of dollars. It is probable that \$15 per day would be nearer the figure. But at \$10 per day it foots up \$8,000. Multiply this by 365—for, mind you, they are open nights, days, and Sundays—and you get the appalling sum-total of \$2,920,000 paid for liquors yearly in one small city. The amount is a long way beyond this—probably \$3,500,000 would come nearer the mark."

Now let us look at these figures for a moment; and we will take the smallest amount. It is safe to say that women and men who do not drink intoxicating drinks constitute at least one-half of the adult population of Toledo; and that nearly one-fourth are children too young to be allowed to drink intoxicating drinks; leaving about one-fourth, or 22,500, who do the drinking; it will be seen that every man and woman who drinks must spend upon an average about one hundred and thirty dollars a year for intoxicating drinks—an amount which, if put at interest annually, in a few years would give any man a home and competency. And when we bear in mind that most of this money is spent by laboring men who have commenced life without capital, is it strange that poverty and suffering and crime surround us on every hand?

CHRISTIANITY AND TEMPERANCE—SENDING INTOXICANTS TO GENTILE NATIONS.

Shall Christians in this free country have less sympathy and regard for their own children, and be less anxious to protect them by legal measures against temptation, than are missionaries and rulers of Gentile lands to protect the inhabitants dwelling therein, against temptation and ruin from the use of intoxicants? What a shame it is to a professedly Christian community, that it allows open saloons to tempt the inexperienced young and the simple; and that they allow their citizens to manufacture and send to Gentile nations these poisonous fluids which have been so terribly destructive to our own people. Gentle reader, please read the following, and say before the Lord, if you can, that we have no responsibility in this matter. Remember that it is not England alone which is guilty in the sight of God and of man.

The Rev. H. J. Ellison, in a letter to the Archbishop of Canterbury, just published, draws a dark picture of the result of Christian Missions. He says:

“What is the general witness which English Christianity is bearing to the new standard? There have not been wanting intimations, from time to time, of the havoc which the strong drink and drinking customs introduced by the English have been causing among the native races. They have come at one time in piteous cries, such as were addressed to us by the Indian reformer, Chunder Sen, or by the Native African Chief Khame; at another in the protests of the late Bishop Selwyn, or in the dignified remonstrance of the King of Madagascar. But it was left for the Colonists themselves to set forth the indictment against us in all its terrible dimensions.

“In Ceylon ‘the reputation of the Natives for sobriety is being undermined by the increasing prevalence of Western notions and habits, a large number of European mercantile houses being directly interested in the drink trade.’

“In Burmah ‘the religion is Buddhism, whose fifth commandment is, Thou shalt not drink or touch any strong drink; but that since Upper Burmah has been annexed it is a fearful place for strong drink and heavy crime.’

“In Madagascar, in consequence of the introduction of rum from the Mauritius, ‘crime has risen by leaps and bounds, the contamination of drink having struck the inhabitants with all the force of a pestilence.’

“That in China, ‘thirteen years ago, you could scarcely see a drunken man anywhere, more especially in Shanghai, but that now if you go down the principal streets you will see hundreds of Chinamen intoxicated, not with native drinks, but with those imported from this country.’

“In Victoria, at the gold-diggings, there was at first ‘no drink and no public house, but that an influx of barbarism in the shape of a hundred thousand barbarians, who came from England to the diggings, brought the desolation of drink upon them in a way that crushed the temperance forces, and gave them their work to do over again.’

“In Africa, Sir C. Warren says: ‘We were in the habit of taking the Bible in one hand and the brandy-bottle in the other to the natives of South Africa. There were many thousands of the natives who were reduced to the lowest depths of poverty and an early death by the drink traffic which was forced upon them by the laws of this nation.’

“It is in India, however, that the evil appears in its most destructive and dangerous form. There we are told that ‘the

nation of abstainers is gradually becoming a nation of drunkards ; that ' drunkenness is spreading among the native population with the rapidity of an epidemic ; ' that when, ' through caste influences, the prohibition of the Shastras, and the usages of Hindoo society, the vice of drunkenness had disappeared, it had been re-introduced by the British ; ' that ' nothing was being done to check the evil by legislative means ; ' that ' the consumption had been greatly increased by a desire of the Government to raise a revenue from the native liquor ; ' that now ' nearly every village has its liquor shop, and the natives believed they were conferring a favor on the Government by buying the liquor. '

" In the world at large, therefore, in the words of the chairman of one meeting of the Conference—Archdeacon Farrar—we are told that ' we have girdled the world with a zone of drink. '

" At a meeting at Lambeth Palace the late Bishop Selwyn said : ' You have heard it constantly said that the native races of the earth are passing away before the advance of civilization. It is not civilization ; it is our detestable vice, carried out into those native races by men professing Christianity. They used to come and say to me, How is it ? You who profess to be Christians, you who read the Ten Commandments, seem to take no account of the sin of intemperance, which, within our experience, is effectually destroying the morals of our people. How is it ? Is it the will of God, or is it not ? Is it true or is it not, that no drunkard can inherit the kingdom of God ? If this be the law, and if it be true, how is it that men professing Christianity, belonging to that race who come here to teach us, are seen reeling about in drunkenness and forcing upon us these liquors which we never wanted and never tasted till they came ? '

" Of this same once fine race of Maoris a high Government official recently said : ' They are now almost as bad as the English, polluted and contaminated with their drink. '

" Mr. S. H. Kearsey, Mankapar, Oudh, says : ' The Europeans in India are blamed for introducing drinking habits among the natives, and I fear we must plead guilty to a great extent. That drinking habits were unknown in many districts until Europeans introduced them is a fact. At one time I resided in a native state where liquor could only be found at the house of the only other European in the state. The inhabitants were healthy, happy, and independent. '

" ' Native Christians are all supposed to be abstainers, it being one of the conditions of church membership in most mission

churches ; but I am sorry to say many of them soon follow but too well the drinking customs of the Europeans, and these customs are among the greatest drawbacks to Christianity in India.'

"Rev. J. Gelson Gregson writes : 'Government sells liquor licenses to one contractor in a district by auction to the highest bidder, and he, in his own interests, does everything in his power to multiply the liquor shops in the towns and villages of the district for which he had contracted ; by this means increased inducements for drink multiply throughout India ; and the result is the same in every country where increased facilities are available for the sale of intoxicating liquors, namely, an augmented number of drinkers and drunkards.'

" 'To such an extent has it prevailed, that the heathen regards the use of intoxicating liquor as a sign of a Christian.'

"Nanda Lal Ghosh writes : 'We have statistics, and know well that the people are in abject poverty, and yet there comes the *demon of drink* to intensify their misery—*introduced by a Christian Government.*'

"The *Church of England Temperance Chronicle*, commenting on the report on the Congo district, by the Rev. Horace Waller, says : 'Piece by piece the evidence is put together, authorities are cited in proof of the various statements, so that it will be impossible for any unprejudiced reader to resist the humiliating conclusion that England—Christian England—has, to put it very gently, 'helped to enchain a people with a desolating vice.'

"Mr. John Thompson, F.R.G.S., the well-known traveler, in an address recently given to the members of the Manchester Geographical Society, said : 'We talk of civilizing the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns.'

"Paper by Rev. W. H. Little, Missionary C.M.S. : 'The stuff *i. e.*, the damaged spirit of the Christian colony of Mauritius) was taken down to Tamatave to be *bartered* for Malagasy native produce. The native villages soon became scenes of frightful havoc and misery. The crime of the island rose in one short year by leaps and bounds to a height too fearful to record. Like a pestilence, the rum of Mauritius flowed along the public way and up the country, till it invaded the capital, Antananarivo, 200 miles from the coast. The native Government was seized with consternation. This was a plot of the English to destroy them. The then King, Radama I., a prince of great sagacity and courage, at

once saw that something must be done to save his people. The custom dues at the ports were paid then, as now, in kind. Every tenth barrel of the cursed spirit imported was sent to the Government stores. But Radama ordered it to be left on the sands and then to be taken to the water's edge and poured out, every drop, into the sea. The merchants of Mauritius were amused, but they speedily became indignant, as they saw that the aggressive action of the king was leading the natives to look upon the rum with fear and distaste. A grave representation was therefore made to Radama by the officials of the English Government on the subject.

“Poor Radama had to allow the cursed stuff free course, or quarrel with his best friends and strongest ally. From that time to this the flood has flowed uninterruptedly over the land. And the Malagasy are suffering to-day, and will suffer till *public opinion at home* proves too strong for this thing to be done in the name of England any longer.

“Radama's son, Radama II., a youth of great promise, fell under the influence of the cursed habit of intoxication, taught him by men of a Christian nation, and he perished, after a brief reign of nine months, crowded with acts of folly and sin, in his own palace, assassinated by order of his own privy council.’

“Maliki, Emir of Nupe, a country lying on the river Niger, has written a letter to the Episcopal Bishop Crowther: ‘Salute Crowther, the great Christian minister. •

“‘The matter about which I am speaking with my mouth, write it; it is as if it was done by my hand; it is not a long matter; it is about rum. Rum, rum, rum, it has ruined my country; it has ruined my people; it has made my people become mad.

“‘I have given a law that no one dares buy or sell it; and any one who is found selling it, his house is to be plundered; any one found drunk will be killed.

“‘I have told all the Christian traders that I agree to everything for trade except rum.’”

To-day, professedly Christian nations are sending to Africa explorers, missionaries, and rum, as in the past they have sent slave ships and slave hunters and slave dealers to desolate the land. May the Lord protect the Africans against the inroads of the liquor dealers—more to be dreaded, if possible, than the slave traders. Emanuel Swedenborg, writing about one hundred and

twenty-five years ago about things seen and heard by him in the Spiritual World, says :

“In Heaven the Africans are the most loved of all the Gentiles ; they receive the good and truths of heaven more easily than the rest ; they wish to be called the obedient, not the faithful.”—*Heaven and Hell*, 326.

“Since the Africans are of this character in this world also, there is now a revelation among them which goes from the middle around, but not as far as the sea. They acknowledge our Lord for the God of heaven and earth.”—*T. C. R.* 840.

“The best and wisest are in the interior of Africa ; those who are not good are near the Mediterranean Sea, near Egypt, and the Cape of Good Hope. The mountains, where are the good ones of Ethiopia, are towards the middle. * * * At this day some speak with Africans in the world, instructing them orally ; this speech falls with them especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration. Such is the speech which takes place with the instructors.” “I have heard it announced that a Church is at this day instituted with many in Africa, and that at this day revelations take place, and that they are receptive of the Heavenly Doctrines, especially concerning the Lord.” “The Africans are more receptive of the Heavenly Doctrines than others on this earth, because they freely receive the doctrine concerning the Lord. They have it, as it were, implanted in them that the Lord will appear altogether as a man. They are in the faculty of receiving truths of faith, and especially its goods, because they are of a celestial nature.”—*Last Judgment (Posthumous)* 124, 116-118.

“The Africans spurn those who arrive from Europe who believe man to be saved by faith alone. * * * They call ingenious wickedness stupidity.”—*See Continuation of Last Judgment*, 76.

In Swedenborg's work descriptive of the “Last Judgment,” 74, we read :

“A nation far distant from the Christian world, * * * which nation is such that it is capable of receiving spiritual light, and of being made a celestial-spiritual man, and they [the angels] said, that at this day interior divine truths are revealed in that nation, and are also received in spiritual faith, that is, in life and in heart, and that it worships the Lord.”

The above is supposed to have reference to the inhabitants of

Central Africa, for it accords with quotations from his writings where he names Africa.

Swedenborg claims to have obtained the knowledge which he possessed of the inhabitants of Central Africa, from the inhabitants of the Spiritual World, and the reader will doubtless be interested in knowing what light recent explorations throw upon his revelations. We take the following from the *New Jerusalem Messenger*, of Sept. 3d, 1884:

“The *Churchman* quotes Mr. Cappa, ‘who says that he has traveled four thousand miles on foot down the African coast, besides living many years in Central Africa,’ to the effect that his ‘experience is that in manliness and shrewdness, in intelligence and honesty, and in the essentials of government, the black man is quite as good as the white.’ The *Churchman* explains that ‘he is speaking here of the inhabitants of Central Africa, the population becoming blacker, physically and morally, as it approaches the sea.’ And the secular press reports the following astonishing statement made by the Rev. Wm. Taylor, the recently appointed Methodist Bishop for Africa, at the farewell reception given him in Boston. ‘It is reported that a most extraordinary discovery has recently been made in Africa in a tour from east to west. There have been found nations of people hitherto unknown, who number 50,000,000, and live in houses built of stone, with gardens in the rear, and properly laid-out streets, who work in iron, copper and ivory, and are pretty well up in the industrial arts, many of them being well-to-do.’

“‘How reliable this information may be, we know not,’ says the Rev. J. E. Bowers in a recent article in the *Messenger*. ‘But there is an interesting coincidence between Swedenborg and one thing Mr. Cappa is above quoted as saying, namely, that the inhabitants of Central Africa become blacker, physically and morally, as they approach the sea. And Swedenborg describes the spiritual and mental characteristics of the Africans, which are of a high order, and then says:

“‘Such being the character of the Africans, even in the world, there is at the present day, a revelation among them, which commencing in the center of their continent, is communicated around, but does not reach their coasts.’—*Con. Sp. W.* 76; see also *T. C. R.* 835–840.

“In the *Messenger* of March 7th, 1883, will be found by the inquirer, another editorial on ‘An Enlightened African People.’ In it are given some interesting extracts from the Berlin corre-

spondence of the *London Telegraph*. I will briefly quote from these, as follows :

“ ‘ German explorers have thrown so much light on the immense tract of country situated * * * to the south of the great bend of the Congo, that it may interest your readers to hear a short account of what has been done by them. * * * They unveil to us the existence of a Utopia where strangers are gratuitously supplied with food ; and they reveal that the Bassonge, subjects of King Katshitsh, a strong and handsome race in a densely populated country teeming with natural produce, excel in artistic manufacture of workmanship of various kinds, in wood, clay, copper and iron, weaving stuffs out of the Mabele plant, and showing skill in basket-making. Wissmann declares that no foreign influence has ever touched them.’ ”

“ Further on in the same article, things are said that are highly favorable to those people in the interior of Africa :

“ Pogge tells us that the inhabitants of one village, or sometimes of several villages, can be looked upon as a family, for each inhabitant is treated by the rest as a relation, and one member of the community stands by another ‘for better and for worse.’ ”

* * * In the midst of a splendid tropical vegetation they saw villages arise, ‘where, in clean and roomy dwellings, with gardens neatly hedged in, forming streets as straight as an arrow, the Bassonge live under the shadow of palm-trees and bananas.’ ”

“ From what the explorers tell us, it is evident that the natural circumstances of the people in Central Africa, agree with the spiritual characteristics which Swedenborg ascribes to them. They are industrious and skillful in various arts. They have good dwellings and gardens, and are spoken of as excellent farmers. They live in mutual charity with each other, and are kind and hospitable to strangers who come among them. And shall we not reasonably conclude that all this is from a principle of religion ? ”

“ While Swedenborg was engaged in writing his theological works, the Lord in His divine mercy gave a revelation of the doctrines of the New Church to the people in the interior of Africa. This revelation, evidently, was given in the form of oral teaching, by means of angelic spirits. They were in such a state that they could receive ‘interior divine truths,’ and the circumstances would not admit of their being reached and instructed by means of a written revelation. The Lord, therefore, for His own wise reasons, taught these Gentiles, who were in genuine natural good, definite spiritual truths, and this by angels sent to them for the purpose.

"A word, in conclusion," says the Rev. Mr. Bowers, "respecting the white people in Africa. Five or six years ago, while on a missionary tour in Central Pennsylvania, I found on a New Churchman's table a copy of Stanley's 'Through the Dark Continent.' The thought occurred to me to search the book for any account there might possibly be given of a white people in Africa. I soon found an interesting description, of which there is a note, in a little book before me, made at the time, as follows :

"There is a mountainous region in the interior of Africa, the altitude of which is about 5,500 feet. On the summit of this mountain there dwells a tribe of people who are white, and in appearance are like Europeans.' On first seeing some of those people, Mr. Stanley thought they were Europeans! They have 'kinky' hair, of brown color. Their features are regular, lips thin, and noses well shaped. They are a handsome race, and many of the women are very beautiful. Mr. Stanley was told of other tribes of white people living in remote regions. They could give no information as to how many ages their ancestors had inhabited that region.'

"Some statements which appear above are, to some extent at least, verifications of Swedenborg. And when, in the future, New Churchmen shall obtain actual knowledge respecting the people of Central Africa, they will, in all probability, find that there are in that region of the earth many who worship the Lord in the divine human, and are enlightened with spiritual ideas such as are taught in the heavenly doctrines of the New Jerusalem. For the Lord, in His own wise ways, also provides for his 'other sheep, which are not of this fold,' that is, for the Gentiles who can be saved and brought into the kingdom of heaven."

"The *Morning Star* of January 6th, 1887, contains an account of a letter from a missionary at Stanley Pool, Central Africa, saying that the German explorer, Weissmann, who entered the country at St. Paul de Loanda, twenty months ago, had arrived at that place. He traversed a large extent of country, and settled some important points. The following is one of the most interesting of his discoveries :

"The newly discovered country is rich and fertile, the people friendly, and, what is a matter of surprise as well as of joy, not without a knowledge of religion. They believe in a God who lives in the sky, who sees and knows all that they do; and they expect to go to Him when they die."—*New Church Messenger*.

In our country, since the war, the negro race has shown its

ability to withstand the vices and evils of our present civilization, and to multiply and replenish the earth, as the Indian has not been able to do, having increased from four to six millions ; so it is evident, whether the Puritan stock can or cannot survive its own evils, the negro race is here to stay, and probably to people in the end the semi-tropical and tropical portions of this continent. Well, the Lord has created man for happiness, and the negro, compared with other races, does not lack capacity in this respect ; and he is not a warlike man, so he cannot be readily killed off by war ; and he possesses pre-eminently one noble and heavenly trait of character, viz., a disposition and ability to serve and be useful to others ; therefore, we may look upon the negro as a permanent part of our population which is susceptible to improving influences, and which will not be destroyed by the prevailing evils ; and we shall not labor in vain if we strive to enlighten and elevate the colored race in this our day.

But what a fearful, what a horrible thing it is that Christian nations should permit their citizens, in their greed for money, to carry intoxicating drinks into Africa to destroy the natives of that country, as though by their slave ships, and slave dealers, and slave stealers in the past, they have not done enough to desolate that land.

Let stronger and better armed nations and races than ours, send their slave ships and piratical bands to the shores of our own land, and raid upon our people, and excite State against State ; and steal from their homes fathers, mothers, brothers, sisters, and children, and carry them off into slavery, never more to return ; and how long would it be before the inhabitants of our coasts would be as barbarous and degraded as are the natives of the outskirts of Africa ? Is it not the duty of Christian nations, which in the past have been guilty of such cruel injustice to the inhabitants of Africa, to combine and protect the Africans, not only from the further encroachment of slave dealers, but also from those who would degrade and debase them by selling them intoxicating drinks ?

CHAPTER XVI.

NARCOTICS—TOBACCO AND OPIUM—COFFEE—TEA.

Poisons generally act upon the human system either as irritants, or excitants, or as sedatives; and, although some of these substances excite in a measure the whole system, yet they generally spend their force more especially upon different organs or parts. Alcohol and opium upon the brain and nervous system: calomel and other mercurials upon the glands about the mouth: antimony and ipecac upon the stomach: jalap and aloes upon the bowels.

When man fell and came to love himself and the gratifications, pleasures, and possessions of earth, more than he loved the Lord and his neighbor, his moral sensibilities became blunted, until at last, he came to be scarcely able to distinguish between good and evil, or between truth and falsity. Nor did his fall end here: for the nourishing and life-giving substances in the natural world correspond to man's good affections and thoughts, for they nourish his natural body, as heavenly love and wisdom derived from the Lord and His Word, nourish his spiritual body: but the poisonous substances, and such as become poisonous when perverted from their legitimate use, hold a special relation to man's perverted or evil affections and thoughts: and when used to feed and nourish the natural body, they destroy, more or less rapidly, as has already been stated, the natural appetite for simple, plain food, and the healthy action of the organs of the body, and substitute an unnatural appetite, and a diseased and unnatural action in the organism, which lead to structural diseases and death, in the same manner that their corresponding evils and falses, when harbored, tend to destroy all true or heavenly life in man, and substitute infernal life, or the life of self and worldly love. When man spiritually partook of the tree of knowledge of good and evil, and his affections and understanding became perverted, nothing was more natural than that he should, when he made evils his own by acting them out, desire, or even crave those poisonous substances in the natural world, which corresponded to his own evils

and fables, and as far as he could discover their action, use them ; for such substances excited and gave new life to the perverted affections, and filled his mental atmosphere with thoughts in harmony with such affections. Thus man began to use various poisonous substances as articles for nourishment, or as luxuries ; and as he continued to use them, gradually his perceptions and natural sensibilities became blunted, and his taste perverted, until at present he is scarcely able, even with the aid of science, to distinguish between proper and improper food.

We certainly have reason to fear that our race has not yet reached the bottom of the ladder, but that a state of degradation even lower than heretofore reached awaits us, towards which we are slowly but surely descending. M. J. Michelet, a French writer, in a recent work on "Love," says :

"We cannot conceal from ourselves that in these latter times the Inclinations have undergone profound changes. The causes of this are numerous. I will state two only, mental and physical at the same time, which, going straight to the brain and deadening it, tend to paralyze all our moral faculties.

"For a century past, the increasing invasion of spirituous liquors and narcotics has been marching irresistibly, with results varying according to the population—here obscuring the mind, hopelessly depraving it—there, penetrating deeper into the physical economy, reaching even the race itself—but everywhere isolating man, giving him, even in his home, a deplorable preference for solitary enjoyment.

"No need to him of society, of love, of family ; in their stead the dreary pleasures of a polygamic life, which, imposing no responsibility upon the man, not even protecting the woman (as the polygamy of the East does), is therefore more destructive, indefinite, limitless, stimulating and enervating continually."

At present, having lost the power of perception, we have no certain means of distinguishing poisons except by carefully watching their effects when they are brought in contact with, or are taken into the living organism.

It would seem, then, to be a very important preparation for both the spiritual and physical regeneration of individual men, and our race, that we should be able to distinguish poisons from healthy food ; and when we possess a knowledge as to what substances are poisons, we cannot but see that it is all-important that

we shun their use, as we must the spiritual evils which are stimulated, and, as it were, nourished by them, if we would arrive to a state of health and happiness in this world, and heaven in the next.

Hundreds of physicians, men of science and careful observation, scattered over the world, are engaged in the work of carefully proving the various substances, supposed to be poisonous, upon themselves during health, by cautiously taking them and carefully watching their effects, or the symptoms which they cause, and writing them down for the benefit of others; so that we now have a knowledge of the effects of a large and increasing number of poisons, such as man has never had before since the fall.

The reader may perhaps ask, does not the man who is in the constant use of a poison, and has used it for years, understand its effects better than he who, without a love for it and with an appetite unperturbed, takes it simply to watch its effects? He certainly does not, any more than the man who is sunken down in spiritual evils, understands the fearful character and consequences of those evils better than he who shuns them. The evil man makes his evils his delight, and they become his very life, and seem to him good; and had not the Lord bowed the heavens and come down to man in his lowest estate, in the fullness of time, with the light of His Divine Truth, showing him the evils of his heart, man must have perished spiritually; and by ultimating those evils in external life by the gratification of perverted passions and sensual appetites, our race would have been swept from the earth. So true is it that man can never, by his own unaided vision, see the evils of his own heart; even conscience becomes seared; and it is only by acknowledging the Lord Jesus Christ, who is the way, the truth, and the life, and by receiving into his understanding the truths of the Divine Word, that man can ever see his evils and thereby be enabled to shun them.

The more a man strives to shun evils the more distinctly will he be able to see the evils within himself; and it is only after the warfare of a lifetime that the Christian is able to enter into his rest.

Among the pernicious poisonous substances in use at present, not only in our country but throughout the world, will be found certain narcotic poisons, especially tobacco and opium. Narcotics are poisons, which, when taken into the system, affect chiefly the functions of the brain and nervous system. When taken in small

doses, they generally excite the nervous system to unnatural activity for the time ; but, of course, corresponding depression follows. If taken in large doses they act as sedatives, and depress or diminish the natural action ; and in very large doses, cause stupor, paralysis, and death.

TOBACCO.

The writer is more and more impressed with the conviction that tobacco is doing more towards sapping the physical constitutions of the American people than even alcoholic drinks. Its effects are more insidious, and comparatively unperceived by the popular eye, and even by the victim himself ; therefore destruction is more certain and irresistible. Then, again, the habit is quite as strong and as difficult to break as the habit of using alcoholic drinks, and therefore it makes its votaries no less abject slaves. One of the most notorious drunkards we have ever known, who was also in the habit of using tobacco, assured the writer that he would much sooner be without his whisky than his tobacco ; that his sufferings and cravings were less. Such, we think, will generally be found to be the testimony of those who have come fully under the dominion of both habits.

That tobacco is a poison will be questioned by no one who has seen the deadly sickness which a very small dose will cause in a person not habituated to its use ; even smoking part of a cigar, or chewing for a few moments a small portion. In fact, tobacco is one of the most virulent poisons in nature. It seems to act, not only upon the brain and spinal cord, but also especially upon the great sympathetic system of nerves, which is the very citadel of organic life. These nerves preside over or supply the nervous influence required by the heart, arteries, lungs and digestive organs, to enable them to perform their functions, and thereby to sustain the life of the whole organism or body.

Few substances in nature are capable of destroying life so suddenly as tobacco. It is said by medical writers that a single drop of the concentrated oil put upon the tongue of a dog, will destroy life. Dr. Mussey, of Cincinnati, rubbed a small drop of the oil of tobacco upon the tongue of a large cat : immediately the animal uttered piteous cries and began to froth at the mouth, followed by various symptoms of distress ; seven minutes after applying the first, he rubbed a large drop upon the tongue ; in an instant the eyes were closed, the cries were stopped, and the breathing was suffocative and convulsed. In one minute the ears were in rapid

convulsive motion, and presently after, tremors and violent convulsions extended over the body and limbs ; in three and a half minutes the animal fell upon its side senseless and breathless, and the heart had ceased to beat. In another experiment, three drops of the oil of tobacco were rubbed upon the tongue of a full-sized cat ; in an instant the pupils of the eyes were dilated, and the breathing became convulsed ; the animal leaped about as if distracted, and presently took two or three rapid turns in a small circle, then dropped upon the floor in frightful convulsions, and was dead in two minutes and forty-five seconds from the moment the oil was put upon the tongue.

Dr. Brodie, a celebrated English physician, applied a single drop of this oil to the tongue of a cat, upon which bodily prostration and convulsions ensued. Another drop was applied, and the animal died in two minutes. One drop injected into the rectum of a cat occasioned death in about five minutes ; and two drops administered in the same manner to a dog was followed by the same result. Dr. Franklin applied the oily material which floats on the surface of water, when a current of tobacco smoke is passed into it, to the tongue of a cat, and found it to destroy life in a few minutes ; yet the cat is more tenacious of life than almost any other animal.

Tobacco, "when very moderately taken, quiets restlessness, calms mental and corporeal inquietude, and produces a state of general languor, or repose, which has great charms for those who are habituated to the impression." But when taken in large quantities, it causes confusion of the head with more or less stupor ; great faintness ; most distressing nausea and vomiting ; great feebleness of the pulse, with death-like paleness of the skin ; and coldness of the surface, which is covered with a cold, clammy sweat ; and with great and general debility of the nervous and circulatory functions. Fainting, alarming and fatal prostration, or convulsions and death, soon close the scene, if a very large quantity has been taken. Tobacco is sometimes used as an injection in cases of obstruction of the bowels, but its use requires the utmost care, as death has sometimes occurred from its administration, even in the hands of skillful physicians.

Dr. L. B. Coles, in his excellent work on the "Beauties and Deformities of Tobacco Using," which should be placed in the hands of every young man, says :

"A single leaf, dipped in hot water and laid upon the pit of the stomach, will produce a powerful effect by mere absorption

from the surface. By being applied to a spot where the scarf skin, or external surface of the skin is destroyed, fearful results have followed. Professor Mussey, in his essay on Tobacco, gives a case :

“Dr. Long, of New Hampshire, was consulted by a mother, to know whether she might apply tobacco to a ringworm, scarcely three-fourths of an inch in diameter, on the nose of her daughter, then about five years old. He objected to it as an exceedingly hazardous measure, and confirmed his judgment by relating a case which he had seen recorded, in which a father destroyed the life of his son by putting tobacco spittle upon an eruption on the head. Immediately after the doctor left, the mother, thinking she knew more than her medical adviser, proceeded to moisten the ringworm from the essence of the grandmother’s pipe, remarking that if it should strike to the stomach it must go through the nose. The instant the mother’s finger touched the part, the eyes of the patient rolled up in their sockets, she sallied back, and falling, was caught in the arms of the alarmed mother ; the part was immediately washed, but to no purpose ; the jaws were locked, the patient was senseless, and apparently in a dying state. The doctor was immediately called back, who found the following symptoms : Coldness of the surface and extremities, no pulsation at the wrist, jaws set, deep insensibility, countenance death-like.”

By the application of friction to the surface, and the administration of spirits of ammonia, at the end of about an hour and a half, the patient became able to speak, but did not fully recover from the shock for years. For the first four or five years afterwards she was subject to fainting fits every three or four weeks, which sometimes lasted from twelve to twenty-four hours. The smoking of a single cigar, by a person not long habituated to the use of the weed, will increase the frequency of the pulse from ten to fifteen beats.

We have thus hastily noticed some of the prominent symptoms caused by tobacco when it is taken by persons not previously accustomed to its use, and when it is taken in large quantities even by those who habitually use it ; also the alarming and dangerous symptoms which result from an excessive dose. But we desire more particularly to call the attention of the reader to the not less destructive, although more gradual effects which result from its habitual use. These effects are less manifest, for the human organism possesses the capacity to accommodate itself in

a wonderful degree to the use of poisons, if the quantity taken only be gradually increased. There are many men who use tobacco enough in a single day to kill several who are not accustomed to its use, if they were obliged to take it in the same manner during the same period.

Among the symptoms and diseases often caused by the habitual use of tobacco, may be named the following :

Depression of spirits, melancholy, and despondency, as a necessary result of over excitement ; great fear of death, irritability and peevishness, loss of memory and dullness of perception. One of the most intelligent teachers of Detroit said to the writer, that those young men under his instruction who used tobacco, seemed to be much more dull and stupid than those who did not use it. He found it far more difficult to make them comprehend or understand subjects taught. Such are a few of the mental symptoms which tobacco causes.

Physically, it causes great general weariness, languor, and debility of the extremities, and trembling of the hands and feet, cramps in the muscles, spasms and convulsions, emaciation, and even consumption. The late Dr. Twitchel, of New Hampshire, relates a case of consumption saved by giving up tobacco, and also a case of nearly fatal nightmare cured by abstaining from its use.

“ Dr. Twitchel found that nearly all the cases of sudden death, occurring during sleep, which came under his observation were of men who had indulged largely in tobacco. And the correctness of his statement was confirmed by investigations made by the Boston Society for Medical Observation.” Seeing a notice of the death of a woman during sleep in a village in the State of Ohio, a few years ago, the writer immediately wrote to a physician of his acquaintance in the place, and requested him to inquire, and inform him if she was in the habit of using tobacco. He received, as a reply, the statement that she had used it freely for many years.

Dr. Twitchel expressed the opinion that tobacco is doing a worse work to the physical character of the present generation than alcohol. Tobacco causes a great variety of headaches, with dullness and heaviness of the head ; heat in, with congestion of blood to, the head, and apoplexy ; stoppage of the ears, and deafness ; pain and inflammation of the eyes ; anarosis, or paralysis of the optic nerve, and even blindness ; various diseases of the tongue, mouth and lips. The celebrated Dr. J. C. Warren, of Boston, reports a case of cancerous tongue, attributable to tobacco, in which the life of the patient could not be saved by

an operation. The case of the late ex-President Grant is familiar to our readers.

“Both smoking and chewing produce marked alterations in the most expressive features of the face. The lips are closed by a circular muscle, which completely surrounds them and forms their pulpy fullness. Now, every muscle of the body is developed in precise ratio with its use, as most young men know, they endeavor to develop and increase their muscles in the gymnasium. In spitting and holding the cigar in the mouth, this muscle is in constant use ; hence the coarse appearance and irregular development of the lips in chewers and smokers, when compared to the rest of the features. The eye loses its natural fire and becomes dull and lurid ; it is unspeculative and unappreciative, it answers not before the world ; its owner gazes vacantly, and often repels conversation by his stupidity.”—*Scalpel*.

Tobacco is a frequent cause of dyspepsia. It occasions spasmodic pressure of the stomach ; heartburn ; feeling of coldness of the stomach ; nausea and frequent eructations ; pains in the region of the liver and diseases of this organ ; pains in the bowels, with disposition to diarrhoea or costiveness. It produces difficulty of breathing, oppression and pains in the chest, with inability to take in a long breath, and violent palpitation of the heart. It causes pain and stiffness of the back. Tobacco also creates a tendency to paralysis both general and local. It gives rise to drowsiness, unnatural sleep, nightmare, troublesome, anxious and frightful dreams ; together with a great variety of symptoms which we have not space to notice. In fact, we have described but a small share of the symptoms and diseases which are noticed by our best medical writers and most careful observers, as having been brought on or aggravated by the use of this poison. Not that it will cause all of these symptoms in any one person, for it affects different individuals differently, manifesting its action in the weak organs, or upon the parts of the body which are least able to resist its influence. But there is no one who uses tobacco, who will not find himself troubled with more or less of these symptoms the very moment he quits using the poison ; but while he is using it freely, it will palliate, as do all poisons, the symptoms its habitual use has caused. In the morning, after having abstained during the night, the tobacco user will get a slight glimpse of his waning vital energies, but his view will soon be covered over by the oblivious leaves of the demon, when he again partakes.

The writer was never more painfully conscious of the terrible

effects of the habitual use of tobacco, than during a visit to a locality where reside many of the friends of his childhood and youth. He found a large number of the gentlemen, the sons of robust parents, addicted to its use, and its effects were to be seen in every lineament of their countenances, emaciated, prematurely wrinkled and sallow; looking, in fact, almost as much like wilted tobacco leaves as like human beings in the full pride of manhood. But he found two gentlemen who had used tobacco for many years formerly, and when last seen they were suffering excessively from its use, but they had given it up and were looking like new creatures. They were better in flesh, better in spirits, and free from a multitude of aches and pains which had formerly tormented them.

The use of tobacco is a filthy and disgusting habit, as well as destructive to health and life. It causes a constant inclination to spit, which is regarded by all civilized nations, with the exception of Americans and tobacco users, as a filthy and unnecessary practice; and it adds to the character of the saliva the juice of the nauseous weed.

A good anecdote is told by Dr. Coles, in the work to which reference has been made, illustrating this point. He says:

"A Professor in a Western college related to him the following: He was traveling in company with a clerical brother. They stopped to spend the Sabbath, and the Professor was invited to preach in the evening. His brother in the ministry, who was a practical admirer of tobacco and its fruits, was with him in the desk. The Professor set his hat—a new one—at the end of the pulpit sofa; and while preaching, saw his brother, who was near-sighted so that he mistook the hat for a spit-box, delivering the contents of his mouth every moment into his hat. But he was obliged to submit to the process. It would not do to make an apostrophe in his sermon by saying, 'don't spit your vile stuff into my hat!' so he bore it like a saint, and let his brother spit away—casting into his new-fashioned spittoon, not only the syrup from his powerful tobacco-mill, but end after end of the solid refuse. Think what a hat the Professor had when the meeting was closed!"

We were told that he threw it away, and went home bare-headed.

So nauseous is even the taste of tobacco that, in all the animal kingdom, but two animals, aside from man, have been discovered which will taste it, the tobacco worm of the South, whose intol-

crable visage is disgusting, and the rock goat of Africa. The goat is thought by one writer to possess a bodily odor which prepares it for association with those who produce in themselves the tobacco stench. The smell of this goat is so terrible that no other dumb animal will ever associate with it. The very atmosphere for a distance around is tainted with his effluvia, and his whole visage is said to be disgusting. The tobacco user is said to become so pickled with tobacco that cannibals detect it in the flesh of those who have used it, and throw that flesh away as unfit to use. It is immaterial how tobacco is used; whether it be by smoking, chewing, snuffing or dipping, the effects are similar. As the reader may not understand what is meant by the latter practice, we will explain it. Some years ago, while sojourning in a Southern State, the writer frequently noticed women with one end of a small stick in the mouth; a lady one day asked if dipping injured the teeth. "Dipping—what do you mean by dipping?" She laughed heartily at the ignorance of the writer, but very graciously went on to explain the mystery of the small stick, which she exhibited. The stick, about as large as a small pipe-stem, is split or broomed up at one end; this is dipped into a box of snuff, and then rubbed against the teeth and held in the mouth.

When tobacco is brought by any of these methods, in contact with the living structures of the body, the poisonous juice is absorbed, enters the circulation, and passes throughout the whole system, even to the delicate structures of the brain and nervous system. It excites directly the various animal propensities beyond their proper balance, and tends to debase the moral character, and to make man more animal and less intellectual and moral. It therefore tends directly to destroy both body and soul. But we fancy we hear some young reader say, "My father used tobacco many years, and died an old man; if tobacco killed him it was a very slow poison." Let us say to you, young man, that if you were born after your father commenced using tobacco as freely as most young men use it to-day, for that very reason, if not for others, you do not possess your father's strength of constitution, but have to suffer for the folly of your parent; and you cannot follow in his footsteps without the risk of going to a premature grave. Nor can you say how much this habit blunted the perceptions of your father in his declining years, clouded his intellect, impaired his health, and shortened his life. The crown upon the head of the old man should be wisdom, and the chief pearl innocence; and in the innocence of wisdom should he go to his

fathers free from pain and disease. We are aware that some men of strong constitutions, active life, and of otherwise good habits, may use alcohol or tobacco, and even get drunk often, and yet live to a good old age ; but they are the exceptions to the general rule ; a much greater number will die young. But it will be found that most of those who have lived to old age, did not commence the use of these poisons very young ; or else that they either used them moderately, or only occasionally had a spree, and were never what we call hard drinkers or smokers. Whatever impairs the physical energies of individuals, impairs the energies of our race as a whole ; and man has no right to entail, through his own folly, a tendency to disease, suffering, and premature death to his children ; to say nothing of destroying his own health and the comfort of those around him. Tobacco is not natural food for man ; it will not sustain life ; it is a poison, as has abundantly been shown ; always injurious during health, and never necessary except in rare cases of disease, and then only for a temporary period. Its use is a bad example to the young, even to innocent children, leading them astray ; it is expensive, costing the inhabitants of the United States an immense sum annually ; and even the professed Christians of our country spending many millions for it. Its use is a direct violation of the Divine command—thou shalt not kill—which includes the willful shortening of one's own life, it matters not whether it be done by knife, pistol, rum or tobacco, in an hour or more slowly,—the work of years,—therefore more deliberately. We ask all who profess to be Christians or philanthropists, How can you neglect to abstain from this fleshly lust, which not only wars against the soul, but also the body ? How can you spend many times as much to gratify this perverted appetite, as you give to send abroad the Bible and missionaries to those whom you acknowledge it to be your duty to feed with the bread of life ? Is it not plain that the habitual use of tobacco is a sin against your physical organizations and against our Father in heaven ; and that those who are addicted to this habit must shun it as such, or the love of the poison will abide with them ?

"A distinguished Doctor of Divinity," says Rev. J. L. Corning in his work on Amusement, "died not long ago, and in the obituary notice which I saw in the newspapers, I observed the remark made by another Doctor of Divinity, that his brother minister had died from the effects of hard study. Now, I am sorry that a minister of the Gospel should be found uttering such a libel on the

Creator. The fact is, the deceased minister had been in the constant practice of chewing tobacco for more than half a century. And which committed the greatest sin—he, to kill himself in that way, or his brother minister to affirm, in the face of it, that he died of hard study—I will not undertake to say. But that both were great sinners, no man, with any common sense, will deny.”

It matters not that good men and even Christians may have used it before our day ; or that they drank brandy, and occasionally, perchance, got drunk ; they did it ignorantly, we trust, and though they violated a physical law of God, they did not violate conscience. But even with them, perhaps, a certain elderly lady's dream, which is recorded in the spirited work of Dr. Coles, may have been found more than a dream. She is said to have been very pious, “but allowed for many years her devotion to her pipe, like thousands in our churches, to exceed her devotion to her God. She was more sure not to forget her vows to this carnal appetite, than not to forget her closet for prayer. One night she dreamed of an ærial flight to the region of the spirit world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. One of these she asked to go and look for her name in the book of life. He complied ; but at length returned with a sad countenance, saying it was not there. Again she besought him to go and search more thoroughly. After a more lengthy examination he returned without finding it. She wept bitterly. But she could not rest till a third search should be made. After a long and anxious absence, he returned with a brightened countenance, saying it had, after great labor, been discovered ; but that so deep was the covering which years of tobacco smoke had laid over it, that it was with great difficulty that it could be discovered. She awoke and found herself prostrated with weeping. She cast her idol to the ground, and gave unto God, not a divided, but a whole heart ; and she no more spent her time, money and vital energies upon tobacco's unholy altar.”

We sometimes hear boys of twelve or fifteen years of age, and young men of twenty or thirty, say that they cannot give up the use of tobacco, and often they have not sufficient energy to even make the attempt. Sad indeed is their fate ; poor, weak-minded boys and young men, living slaves to their appetite ; when a little energy and perseverance would break their chains, and save them from a life of slavery if not from disease and a premature death.

Our Heavenly Father has given us reason to guide our footsteps here below ; and if He does not intend that we shall be guided by our understanding in our eating and drinking, what mean those denunciations against drunkenness and gluttony, to be found in His Word ? We will ask the believers in a Divine revelation if a man is not certainly a drunkard or a glutton in the Bible acceptance of these terms, when he deliberately uses a poisonous substance, knowing it to be injurious and destructive to health and life, and entirely unnecessary. Loving the sensual gratification more than he loves his God, or even health, life, and the welfare and comfort of his neighbor, does he not deliberately make the sensual selfish gratification his ruling love ? and must not man's ruling love, when thus deliberately and intelligently formed, govern his destiny to eternity ? and will he not almost necessarily seek, as his chief delight, corresponding evils in the next life, when his days of probation here are over ?

In a work, by "Meta Lander," on "The Tobacco Problem," third edition, published by De Wolf, Fiske & Co., Boston, Dr. Nathan Allen, a distinguished medical writer, says :

"I am glad to learn that you are soon to publish a work on 'Tobacco.' Having made, for many years, a specialty of the study of the laws of health and disease, I consider this one of the greatest evils of the present day. Language cannot describe the terrible effects which tobacco produces upon both body and mind. It perverts the taste, impairs mental capacity, corrupts the moral sense, and stimulates the animal nature.

"But its pernicious effects are not confined to the present generation, nor to this life. Its dreadful evils, through the laws of inheritance, extend to offspring, even to the second, third and fourth generation.

"In view of such facts, that smoking should increase, especially among young men, is alarming—yes, shocking ! I pray that your book may prove a powerful auxiliary in this much-needed reform."

The work of "Meta Lander," on the Tobacco Problem, noticed above, is a very valuable work and should be most extensively circulated by parents, teachers and clergymen among the young. The Authoress has shown great industry and research, and produced a work valuable especially on account of the authorities cited, and the abundance of facts and statistics given.

During his travels through Europe in 1885, the writer was greatly disappointed at the physical appearance of two races of

men, viz., those who dwell in Switzerland and Spain. From the climate and countries where they dwell, and their past history, he was led to anticipate finding superior races of men, both physically and mentally ; but instead of this, he beheld more cases of deformity, paralysis of the extremities, and prematurely wrinkled and withered men and women, than in any other of the countries which he visited. He could but feel that these races are not what they once were. He found that tobacco was used more generally than elsewhere. It was not uncommon for children and, especially in Spain, for women to use it. We were more annoyed by tobacco smoke in the cars than elsewhere. In Switzerland we found it often difficult to get a chance to ride except with smokers ; and in Spain we could not get even a sleeping-car which was unpolluted by tobacco smoke. As in no other country which we visited, smoking-cars were the rule and not the exception. It seems to the writer that the use of tobacco is very seriously impairing the physical vitality and mental stamina of those races ; and it is surely doing the same to our people in this country, but more slowly because its use is not so universal. What man or woman who cares for the welfare of children and the prosperity of the Lord's Church on earth, can see, without extreme pain and sorrow, a member of the Church walking our streets smoking a cigar, and a child following behind him smoking a cigarette ? or a lady entering a church with a wasp-like contracted waist, and little girls admiringly following, anxious to grow up like her ?

While writing the above we received the following letter from a young Englishman :

“ DR. JNO. ELLIS.

“ *Dear Sir*,—I beg to offer you my sincere thanks for your kindness in forwarding me several of your valuable and interesting publications.

“ I have read them with great interest and delight, and though only just attaining my majority, I have entered into several heated and prolonged debates in our ‘ Mutual Improvement Societies,’ etc., on the subject of Total Abstinence.

“ Having chosen for my profession the responsible office of a school-master, and having had charge of boys who are constantly leaving to go to work in the mines, foundries and factories, I have frequently given lessons to them on the Benefits Derived from Total Abstinence ; the Evils of Drinking, Smoking and Swearing, and Bad Companions ; and to enable these lessons to

be more firmly impressed on their minds, I ask them to write an essay on any of the above ; and I find that they are, as a rule, very creditably done.

“The boys, I am glad to say, take very great interest in the above subjects; but the great drawback is this: My master and fellow-assistant are inveterate smokers, and ‘moderate drinkers.’ The children often say, ‘Mr. A—— and Mr. B—— smoke: I’ve seen them.’

“The only thing that I can do, is to follow the old proverb, ‘Example is better than precept,’ and await the issue.

“Drinking in the town is, I am glad to say, on the decline, though it is still very bad; and friends and members (some of them) of the Church are of the same opinion as *The* —— on the ‘Drink Question.’

“I remain, yours faithfully, —— ———.”

Rev. Francis Wayland, in a letter from Cuba to the *National Baptist*, speaking of the incessant and universal smoking of tobacco, says: “The effect of this indulgence is apparent to the most careless observer; the race is dwindling, mind and body. Several Cubans confessed to me that this was the prime cause of the general degeneration of the human species in the island.”

In a speech made by Dr. Richardson, at Exeter Hall, London, on the occasion of starting a Society for the Suppression of Juvenile Smoking, he says:

“In my early life I was not a smoker; I went through all the arduous work of a medical student, by being present at the operations in large hospitals, in studying anatomy in the dissecting and post-mortem rooms, and in the fever hospitals, and I never smoked, though I went through my work with great facility. Later on I learned to smoke, and continued to do so for many years. The whole of that time I was dyspeptic from smoking. At length I resolved to give it up. It was hard work to do so, but I eventually succeeded, and have never been more thankful than for the day on which it was accomplished. I gave up wine, beer, and every other alcoholic drink with infinitely less trouble than smoking. It is very difficult indeed to abandon this pernicious habit. I am informed by jail surgeons that their prisoners crave tobacco far more than anything else they are deprived of, which shows that the habit is one which is very inveterate when once established.

“Smoking is to a certain extent connected with drinking. Very few persons smoke without taking spirits. I admit there are some who are exceptions to this, for I could name some friends of mine who are engaged in very active work in the Temperance cause, and yet are smokers. They are so strong-minded as to keep from the alcohol. But these exceptions are very few in number; and we generally find that when a man smokes, he has a desire for alcohol to relieve him of the sinking sensation which the smoking produces. While smoking has not the same injurious effect upon the system as drinking, it produces a disease which is functional in its character. Persons who smoke, experience a faintness, followed by nausea, which alcoholic drinks often allay. On this point I can speak from personal experience. I should have been led into the field of total abstinence five years before I was, had it not been for the smoking habit which I had contracted.

“Tobacco stops the proper working of the digestive powers; it causes an irregular circulation, so that there is not a correct distribution of blood; and it deranges the whole nervous system. If it were a fact that all our young women and young men were to smoke, and continue the habit until they became fathers and mothers, their offspring would be so stunted and little as to be thoroughly incapable of carrying out the duties required by our generation. We cannot praise our mothers too much for the fact that they have not become smokers. They have conferred a boon upon us by this forfeiture of indulgence, of which we cannot speak with too much earnestness and warmth; and now, happily, we find men who can efficiently carry out a movement which is certainly one of the best national movements that could be started, and one which is absolutely needed. We feel ashamed when we walk along our streets and see boys of tender age using the pipe; and more so when we find friends of Temperance and hard workers in that cause saying, ‘If you cannot drink, you may smoke; that will do you no harm.’”

“That distressing disease, dyspepsia, is one of the commonest diseases resulting from the use of tobacco. Dr. Drysdale examined 200 smokers who were patients of the Metropolitan Hospital, and he found many who complained of habitual constipation, often alternated with diarrhoea and various other forms of dyspepsia, sometimes with emaciation. Dr. Hardwicke says, after much observation, that he thinks no one who smokes is perfectly healthy. They may say they are, but if you get into conversation with

them, you will find them complaining sometimes of very serious diseases.

"Others know it hurts them. Dr. George Trask tells of meeting a finely-built young man who looked quite sickly. He engaged him in conversation, and soon he acknowledged, 'I am killing myself with tobacco, and I know it.' 'How long have you smoked tobacco?' inquired the doctor. 'I have never smoked very much till of late, but I have chewed the article ever since I was sixteen years old.' 'How old are you now, sir?' 'Thirty-three.' He had consequently used the weed about seventeen years.

"On further inquiry, it was found he was suffering from dyspepsia. His liver was somewhat affected as well as his whole alimentary canal. 'I would give \$500,' he continued, 'to be free from the vile habit.' 'Why, then, do you not leave it off?' 'I cannot do it. I must die a miserable slave!'

"And so this pitiable craving robs its victim of the very energy that is necessary to free himself from its clutches; and in the midst of his young manhood, when he ought to be delighting himself with buoyant health and looking forward to a long life of usefulness, he finds himself a miserable dyspeptic, a tobacco slave, with no prospect of freedom but in death."—From a leaflet published for the National Woman's Christian Temperance Union by the National Temperance Society and Publication House, 58 Reade St., New York.

We ask you, intelligent reader, is there no violation of the Divine commandments, no sin against God, in a man's deliberately entering upon, and persistently following, a course of life, simply for the sake of sensual, selfish gratification, which so certainly, sooner or later, impairs his own vitality and health, and endangers his life; and which is sure in many cases to shorten his days on earth, and also to impair so seriously the vitality of his children; and which sets a bad example to all, especially to the young, leading many of them to ruin; and which pollutes the atmosphere which others are obliged to breathe, with a vile stench which is sure to be exceedingly disagreeable, offensive, and sometimes nauseating to those not accustomed to it? A habit which generally leads those who indulge in it to totally disregard the right of others to pure air and to have their sensibilities respected, until they will smoke wherever it is not absolutely prohibited, be it on our sidewalks, in cars, in our steamboats; and even in our sleeping and drawing-room cars they now require that a room shall be set apart for their use, which is practically ventilated through the

cars, through one door which is generally open and another door which is being frequently opened ; so that it is impossible to avoid the smell of tobacco smoke in such cars. To-day a man or woman cannot find on some of our railroads a sleeping or parlor or drawing-room car, free from the smoking-room, and the vile smell of tobacco smoke.

“ Horace Greeley said of it, ‘ It is a profane stench.’ Daniel Webster said, ‘ If those men must smoke, let them take the horse-shed.’ One reason why there are so many the victims of this habit, is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, which ought to have had the honest epitaph, ‘ Killed by too much Cavendish !’ Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. Time was when God passed by such sins ; but it becomes now the duty of the American clergy who indulge in this narcotic, to repent. Dr. Prince, for a long while superintendent of the insane asylum at Northampton, Mass., says : ‘ Fully half of the patients who have come to our asylum for treatment are the victims of tobacco.’ It is a sad thing, my brother, to damage the body ; it is a worse thing to damage the mind, and any man of common sense knows that the nervous system immediately acts upon the brain. More than that, nearly all reformers will tell you that it tends to drunkenness, it creates an unnatural thirst.

“ Hear the testimony of Dr. Rush. He says : ‘ A desire is excited by tobacco for strong drinks, and these lead to drunkenness.’ Hear Dr. Woodward. He says : ‘ I have supposed tobacco was the common stepping-stone to that use of spirituous liquors that leads to intemperance.’ Nearly all wise men of all professions give advice against it. What did Benjamin Franklin say ? ‘ I never saw a well man in the exercise of common sense, who would say that tobacco did him any good.’

“ Put into my hand the moneys wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as that to which you have this last week been contributing. Put into my hand the moneys wasted in tobacco in the United States

of America, and I will clothe, feed and shelter all the suffering poor on this continent."—*Talmage on the Plague Narcotic.*

How often is the heart made sad to hear individuals, even young persons, say that they would continue the use of certain injurious substances if they knew that it would shorten their lives for years. To such a lamentable degree do these poisons in use blunt the moral nature of man, that he becomes but a wreck of a true man.

The greatest slave in the world is he who is a slave to his sensual appetites. What truly intelligent and wise man would consent to have the appetite for alcohol, opium or tobacco fastened upon him for all the gold in California, for all the wealth of the world? The treasures of earth will pass away, but the effects of these poisons, if their use is continued, will never pass away; even if they are indulged in ignorantly, the appetite for them will but strengthen with time, and eternity cannot eradicate their effects—at best a void will remain in the human soul which should be filled by the development of good and useful affections. Humanity, justice and truth, call upon us to use our utmost efforts to stay the use of these poisons. Every one has more or less influence over his fellow-men by precept and example; especially have parents over their children. The writer's father early became a temperance man, and not one of his children has ever used alcoholic drinks.

OPIUM.

Opium has been used as a medicine from the earliest periods of the medical science, and has, perhaps, been more extensively used than almost any other remedy, and in a greater variety of diseases. Taken in a moderate dose, "it increases the frequency and fullness of the pulse, augments the temperature of the skin, invigorates the muscular system, quickens the senses, animates the spirits, and gives new energy to the intellectual faculties." ("U. S. Dispensatory.") This excitement soon subsides and a calmness and placidity of body and mind succeed, all painful impressions, all care and anxiety are banished, and the partaker enters the indolent opium-eater's paradise, and submits to a current of undefined and unconnected but agreeable fancies, with no other feeling than of quiet and vague enjoyment; which state usually continues from a half hour to an hour, when all consciousness is lost in sleep. After from five to ten hours the subject awakes, and upon attempting to arise from bed, he is usually troubled with more or less

headache, dizziness or tremors, also nausea and sometimes vomiting, together with general prostration of the nervous system. In a dose sufficiently large to destroy life, it causes little or no excitement; but almost immediately reduces the frequency but not the force of the pulse, diminishes muscular strength and causes drowsiness, which is soon followed by deep apoplectic sleep; and in six or eight hours or more, if not relieved, the patient dies.

Opium, in any perceptible dose, acts very unpleasantly on some, causing excessive nausea and vomiting, faintness, sometimes spasms of the stomach, and in other instances headache, obstinate wakefulness or even delirium.

The habit of using opium, in this country, is rarely acquired except by using it first as a medicine; for, although the first symptoms are very enticing to many, the secondary effects are so extremely unpleasant that few persons in health will be found willing to encounter them the second time, simply for the short period of excitement and pleasure which they experience soon after taking the drug. Opium will generally relieve pain temporarily, and is often given for this purpose, but when used for the relief of pain it is usually only a palliative remedy; yet, in many cases of disease, where the cause is temporary and the disease transient, opium may, and will, if given, relieve the suffering until the disease is overcome; therefore many physicians use this substance extensively, and their patients often think they derive great benefit from its administration; and it is rare that individuals acquire the habit of using opium simply from taking it in such transient cases. But there are many diseases which are far more tedious in their duration, during the continuance of which, if the physician is so unwise as to recommend this remedy, or the patient takes it on his own responsibility, he is almost sure of getting into the habit of using it. This is true in chronic rheumatism, neuralgia, and especially in the various forms of nervous diseases, which are so common among those who pride themselves on looking delicate. This remedy will generally, when its use is first commenced, relieve temporarily the pain in such diseases; although it will not cure them, nor do any permanent good. Not only is this true, but more, it generally seems to fix the disease, as it were, upon the patient, and actually makes it much more obstinate than it otherwise would have been; besides adding to it innumerable symptoms peculiar to this poison.

If a patient, suffering from one of the diseases named above, commences the use of opium, and obtains more relief from pain than he suffers from the effects of this substance, he is almost sure

to continue it ; for he has entered upon a road which has no end, certainly, on this side of the grave. It will come, in the language of the late celebrated Dr. Eberle, "At first like an angel, with its balmy powers, to dispel pain, lowness of spirits, and mental disquietude of every kind ; it will bring hilarity and pleasantness of feeling when its aid is invoked ; but it will not fail ultimately to insinuate itself into every fiber, and to cause indescribable wretchedness and suffering to the unfortunate victim."

The time will soon come to the patient when opium, even in enormous doses, will fail to palliate the symptoms for which it is given ; but, unfortunately, before that day arrives, it will have bound its victim over to the judgment of his last day, in chains which few have the resolution ever to break ; for the most terrible sufferings follow the attempt to discontinue its use. The poor victim is therefore almost doomed to a life of suffering and wretchedness, a perfect slave ; reason controls not ; the will is overwhelmed ; and he is too frequently a poor, helpless, wretched sot.

"A total attenuation of body," says Oppenheim, "a withered, yellow countenance, a lame gait, a bending of the spine, and glassy, deep-sunken eyes, betray the opium-eater at the first glance. The digestive organs are in the highest degree disturbed ; the sufferer eats scarcely anything ; his mental and bodily powers are destroyed—he is impotent."

The use of opium is by far the strongest habit known, and causes the most wretchedness to its victims. Let every one shun the path which leads to this habit, as he values health, comfort, life, the use of reason, freedom of will, and present and future happiness. Scarcely any one can be so wretched from any chronic malady, as he can be made by the use of this substance alone ; and to have added to existing chronic sufferings the torments of the opium-eater, by a voluntary act, is worse than a mistake, it is a crime against the body and soul.

It is wonderful to what extent the human system will accommodate itself to the use of this poison, if it is only taken in gradually but steadily increasing doses or quantities. We have known a delicate female to take from eighty to ninety grains a day ; whereas a well person, not addicted to its use, cannot take five grains with impunity, and from fifteen to twenty, if retained, will often destroy life.

Physicians who prescribe opium, cannot be too careful in requiring their patients to discontinue its use at the earliest moment.

COFFEE AND TEA.

That these substances are yet to be banished from use is perhaps certain, for if the inhabitants of our earth ever come into true order, they will certainly cease to use, as articles of food or drink, disease-creating substances. But coffee and tea are not as poisonous as alcohol and tobacco, and perhaps many other articles in use; and we shall be content with simply pointing out a few of the symptoms caused by their habitual use, and protesting against the establishment of coffee or tea rooms or houses, in the place of saloons, or in any way encouraging the use of coffee or tea. What we want to encourage is not a miserable shuffling from the use of one injurious substance to the use of another, even though it may be less objectionable; but we want to teach and lead men and women to shun all known evils, because it is wrong to indulge in them; and also to instruct them as to what are evils. The reader will please bear in mind that healthy articles of food do not cause specific diseases.

Coffee causes a great variety of symptoms. It causes a peculiar form of headache which commences in the morning, gradually increases until the middle of the day, or later, and then declines. Both coffee and tea palliate the symptoms they cause, and patients always suffer from such symptoms, for several days, when they discontinue their use. Coffee excites the bowels to unnatural activity, and consequently weakens the digestive organs. It often entirely destroys the appetite for breakfast, especially with children. It excites more powerfully than almost any other substance in use the sexual propensity, and is a fruitful cause of licentiousness; and this over excitement is followed by premature impotency.

Tea causes headache, violent palpitation of the heart, and a peculiar gone feeling at the pit of the stomach. These symptoms are worse when the patient has been some time without tea, and are ameliorated when he again partakes.

It is said that the tea drinkers of China, who indulge freely, are thin and weak, of a leaden complexion, with black teeth, and are very subject to diabetes. Who can say that the use of tea, during successive generations, may not have been a cause of physical, and perhaps, moral degradation of the inhabitants of that land?

Coffee and tea excite the nervous system and brain, and hasten on a premature, but consequently imperfect, development of both

body and mind. If parents will persist in using these injurious substances themselves, they have no moral right to give them to their children ; thereby polluting their natural appetites, and giving rise to an unnatural craving for these substances, the use of which will do incomparably more injury to the growing organizations of the young than to those of adult men or women.

These drinks not only hasten on a precocious development, and consequently premature decay of the body and mental faculties, but their use also engrafts upon the organism the particular diseases which, as we have seen, they are capable of causing. Multitudes suffer from nervous and sick headaches, palpitation of the heart, goneness at the pit of the stomach, loss of appetite, dyspepsia, derangement of the stomach and bowels, etc., from the use of coffee and tea, without ever suspecting that these beverages injure them ; in fact, feeling all the time that they do them good, because they suffer when they attempt to leave them off, for they palliate the symptoms they have caused, as do all poisons.

If parents have no regard for their own health and lives, may it not be a duty which they owe to their children to set them a better example than to use these substances before them ? Every one can but see, upon reflection, that it is very wrong to allow children to use these poisons.

But we are told by some that tea and coffee contain more or less nourishment. Well, supposing they do, and so do the body and head of a serpent ; but if we were to steep up his snakeship, head, poison and all, and drink the tea, we might perhaps pay dearly for our folly. The deadly nightshade, hemlock, henbane, and all poisonous plants when analyzed, may be found to contain more or less of materials which are useful for food ; but they also contain substances which are poisonous, and therefore they are unsuitable for food or drink. The nutritious portion of tea is, in a great measure, if not entirely, insoluble, so that if we do not eat the leaves, we fail to get the nourishment they contain.

A writer who advocates the use of tea admits that tea in excess is well known to "produce an exaltation of the actions of the heart, amounting in some persons to a painful and irregular palpitation." He also admits that the active principles of coffee in excess cause "increased action of the heart, rigors, headache, a peculiar inebriation, and delirium ; also perspirations and augmented activity of the understanding, which may end in irregular trains

of thought, restlessness, and incapacity for sleep." Now healthy, nourishing, life-giving food causes no such results; yet multitudes are suffering from these and many other symptoms every day, not from what this writer would call an excess, but from the steady persevering use of about a given quantity, month after month, and year after year, who can never be cured until they give up these drugs entirely; for the smallest quantity will often keep up the symptoms. Cold drinks are more invigorating than warm, and are generally preferable except at meals. There are persons who are in the habit of drinking freely at their meals (a bad habit, by the way), who cannot use cold drinks with impunity; and, perhaps, they are best for no one; but surely there is no excuse for taking tea and coffee so long as hot water, milk and sugar are more plenty, and cheaper than either, and much more delightful to the unperverted taste. And as for the sociability and excitement caused by these stimulants, we want a different kind of sociability and excitement from that which results from unnatural sensual indulgences. We want the cheerful, playful innocence of childhood, coupled with the wisdom of manhood, to flow forth from warm hearts—warm not from the fires of earth, but from the Divine Love, which is ever seeking a habitation in the human heart or soul; seeking to flow forth in smiling words, kind acts and innocent social recreations and amusements. Who would think of adding to the joyous happiness of early childhood, by administering whisky, tobacco, coffee or tea to the young child? Surely no one. If we would be happy like children, we must diligently cultivate, by permitting them to flow forth into act, those innocent, kindly and cheerful affection's which make the child happy, and which we are smothering by unnatural sensual indulgence and selfishness, until we become cold-hearted and almost dead, so far as their existence is concerned. One hour spent in the performance of kind acts, or enjoying active social amusements, if the old adage be true—"Laugh and grow fat"—will do more towards clothing the muscles with fat, and filling the heart with joy, than a pound of coffee or tea.

The physician who is aware of the symptoms and diseases which tea and coffee so frequently cause, and has seen such symptoms and diseases gradually abate when the use of these beverages has been discontinued, as has the writer, can have no doubt about their being improper articles to be used as beverages. We want no coffee-houses and no tea-houses in the place of whisky and beer saloons.

CHAPTER XVII.

THE PERNICIOUS AND DESTRUCTIVE HABITS OF WOMEN.

MISS CATHERINE BEECHER, in her work on "Domestic Economy," says :

"One of the greatest difficulties peculiar to American women is a delicacy of constitution which renders them early victims to disease and decay : and the fact that their youthfulness and beauty are of shorter duration than those of any other nation, is one which always attracts the attention of foreigners, while medical men and philanthropists are constantly giving fearful monitions as to the extent and alarming increase of this evil. Investigations make it evident that a large proportion of young ladies from the wealthier classes have the incipient stages of curvature of the spine, one of the most sure and fruitful causes of future disease and decay. A large portion of the young ladies in our boarding-schools are affected in this way, or have other indications of disease and debility. An English mother at thirty or thirty-five, is in the full bloom of perfect womanhood ; as fresh and healthful as her daughters. But where are the American mothers who can reach this period unfaded and unworn ?"

"The more I traveled," says Miss Beecher, "and the more I resided in health establishments, the more the conviction was pressed on my attention that there was a terrible decay of female health all over the land, and that this evil was bringing with it an incredible extent of individual, domestic and social suffering, that was increasing in a most alarming ratio. At last certain developments led me to take decided measures to obtain some reliable statistics on the subject."

She obtained statistics from about two hundred different places, in almost all the free States, and she could learn of but very few strictly healthy women in any place. In regard to country places she says :

"But the thing which has pained and surprised me the most, is the result of inquiries among the country towns and industrial classes in our country. I had supposed that there would be a

great contrast between the statements gained from persons from such places, and those furnished from the wealthy circles, especially from cities. But such has not been the case. It will be seen that the larger portion of the accounts inserted in the preceding pages are from country towns, while a large portion of the worst accounts were taken from the industrial classes."

We hazard nothing in saying that the women in every city, village and rural district throughout our broad land, are not as robust, strong and healthy, when compared with the men in the same localities, as they should be, and as females are in other nations. We simply state that which we all know, or can see to be true. Here, then, we have positive evidence that the chief causes of our physical suffering and diseases are to be sought in the habits and lives of the female portion of our community; for the climate affects men as well as women; and yet we find that the latter are deteriorating more rapidly, even in a single generation, than the men. So that we are compelled to cease accusing our climate of the mischief, and to charge it to those who have been called the better half of creation; and respectfully to ask them to mend their ways, that our race be not destroyed by the just visitations of the Lord, in the penalties which follow the violation of His laws. Bayard Taylor, in his letters from Northern Europe, speaking of the women of Sweden, says:

"Their clothing is of a healthy, substantial character, and the women consult comfort rather than ornament. I have not seen a low-necked dress or a thin shoe north of Stockholm. The damsel who trips at day-break is shod like a mountaineer. Yet a sensible man would sooner take such a woman to wife than any delicate Cinderella of the ball-room. I protest I lose all patience when I think of the habits of our American, especially our country girls. If ever the Saxon race does deteriorate on the American side of the Atlantic, as some ethnologists anticipate, it will be wholly their fault."

We intend, in this chapter, to point out some of the causes of the present debility, suffering and disease among the women of our country, and to press home to their consciences the importance of their shunning these evils. Can any duty be more sacred to those who are to be the mothers of the next generation, than that they shun those evil habits which are undermining their own constitutions, causing disease, suffering and premature death, and thus impairing the integrity of our race? Has any man or woman a moral or religious right to destroy his or her own constitution,

and cause deformity, disease and premature death by using tobacco or whisky, neglecting proper recreations and amusements, by habits of idleness, shunning the light and air, improper exposure of the feet and neck, or by tight dressing? And if any one is doing this, is it not the first act of a good and true life, to cease to do any of these evils?

The writer of an excellent article on "Saints and their Bodies," in the *Atlantic Monthly*, says :

"Guarantee us against physical degeneracy, and we can risk all other perils—financial crises, slavery, Romanism, Mormonism, border ruffians, and New York assassins ; domestic malice, foreign levy, nothing can daunt us. Guarantee us health, and Mrs. Stowe cannot frighten us with all the prophecies of Dred ; but when her sister Catherine informs us that in all the vast female acquaintance of the Beecher family there are not a dozen healthy women, we confess ourselves a little tempted to despair of the republic."

Miss Beecher, in her letters to the people, says :

"In Mrs. Gleason's article have been indicated *certain deformities and internal displacements* which have resulted from general debility of constitution, brought on both mature women and young girls by over-excited brains, by want of pure air, simple diet, and exercise, and by the abominations of fashionable dress. But the terrible sufferings that are sometimes thus induced, can never be conceived of or at all appreciated from any use of language."

Again she says :

"In regard to this, and in reference to cases that have come to my personal knowledge, I can truly say that, if I must choose for a friend or child, on the one hand the horrible torments inflicted by savage Indians or cruel inquisitors on their victims ; or on the other the protracted agonies that I have seen and known to be endured as the result of such deformities and displacements, I should choose the former as a merciful exchange. And yet this is the fate which is coming to meet the young as well as the mature in every direction. And tender parents are unconsciously leading their lovely and hapless daughters to this horrible doom. This it is that has pressed like lead upon my heart and burned like fire in my bones, as for more than two years of debility, anxiety and infirmity, I have been striving to bring this subject to the attention of the American people. There is no excitement of the imagination in what is here indicated. If the facts and details *could* be presented, they would send a groan of terror and horror

all over the land. For it is not one class, or one section, that is endangered. In every part of the country the evil is progressing."

When one of the most intelligent women of our land is compelled to use language like the above, is it not time that the members of the Medical Profession, to whom all the facts to which she alludes are well known, should raise their voice of warning to save, if possible, almost the entire female portion of our population from self-destruction, and for our Clergymen to call them to repentance?

TIGHT DRESSING.

First and foremost among the causes of the ill health, deformity and suffering among the American women, stands the habit of tight dressing, or of compressing the chest and waist; a habit which cannot plead even the paltry excuse of sensual gratification; but is the offspring of the love of approbation or of foolish vanity.

That this dreadful practice has done more, within the last century, than war, pestilence and famine, toward the physical deterioration of civilized man, the writer verily believes. More than this, it is doing greater physical injury to our race to-day, than intemperance in all its horrid forms. The drunkard may ruin his own body and soul, and make those around him unhappy, and finally go down to his grave prematurely; and, as a result of his sins or habits, his children may sometimes inherit a strong taste for alcoholic drinks, or be foolish; but such instances are comparatively rare. In a great measure, the evil consequences of his drunkenness, so far as the perpetuity of the race is concerned, are confined to the victim himself. As a general rule, the members of his family will be found nearly as robust, in physical appearance, as their neighbors. Not so with the victims of tight dressing: the sins of the mother are visited upon the children until the race becomes extinct. This habit not only carries the mother down to a premature grave, but it destroys the unborn. It does seem that if the women of our land could only realize the terrible consequences which follow this practice, not only to themselves, but also to the children with whom they may yet be blessed, if their hearts are not made of adamant they would repent and never permit a tight dress to approach their persons again.

But we are sometimes told that this practice is passing out of fashion, and that the ladies do not dress as tightly now as formerly.

Would that we had some evidence of the truth of this assertion. We have only to say that if it were ever more prevalent than now, or carried to a greater extreme, it is no wonder our race is physically where it is, and that so many children die. If any one questions but that tight dressing is carried to a *greater* extreme to-day than ever before, let him compare the present forms of our ladies with a natural form, or the unperturbed form of a little girl. Let him view the caricatures of the female form which are scattered over the length and breadth of our land in the fashion-plates of our popular magazines, not one of which any father who has daughters should ever permit to enter his doors, if he has any regard for the health and lives of the fair ones under his charge. These are your model forms, and is it possible for a woman to live at all with a greater perversion of the body?

Never before, in a life extending over a period of seventy years, has the writer ever seen tight dressing carried to such extremes, and of so pernicious a character, as it is at the end of the year 1886. Never has he seen so many and such fearful cases of deformity from this cause walking our streets, as at present.

This habit grows upon the individual like the drunkard's thirst for whisky, and it soon becomes a necessity and requires to be steadily increased. The muscles of the body were intended to sustain it erect, but the very moment a woman applies either a tight dress or corsets they impede the action of the muscles; and in accordance with a well known law of the muscular system, when they cease to be used they grow small and feeble. Now, if in addition to tight dresses, whalebones or boards are used, these only the more effectually destroy the action of the muscles. The longer tight dressing is continued, the more feeble and delicate these natural supports become, and the person feels the necessity continually of increasing the tightness of the dress, to sustain the body erect. It is for this reason that no woman ever feels that she dresses too tightly, any more than the rum-drinker feels that he drinks too much, unless she suddenly increases the force applied. She may even destroy life without actually feeling that her dress is tight; in fact, feeling all the time that she dresses just tightly enough to make her feel right; that is, to give her proper support.

Slighter but constant compression, followed every day, is producing such distorted forms as we have represented in the fashion-plates of our popular periodicals, which claim to furnish the correct

standard of figure and dress. If we should by direct immediate force contract a natural chest and waist into such a shape, we would destroy life by the violence which we should do to the internal organs. But fifty years ago, especially in country places, when ladies wore tight dresses only upon particular occasions, it was no uncommon occurrence for them to faint away, or have hysterical fits in the church or ball-room, from the sudden application of compression ; but such occurrences are rare now, although our women are doing immeasurably more harm by their tight dressing now than they were then ; for tight dresses are worn, not only at church and at parties, but also every day of the week, as well by the maid-servant in the kitchen as by the lady in the parlor. The Chinese prevent the development of the feet of their daughters by gently bandaging them, and by the use of well-fitted shoes constantly worn ; and never by direct force. The latter, if applied, would cause mortification and death of the feet. The greatest possible distortion of the human chest and waist may be caused without ever using a particle of force, simply by pinning or hooking or buttoning the garments around the body ; and thousands are thus destroying themselves without ever suspecting the cause of their failing health. Does the reader ask how it is done ? We will tell him.

The chest above the lower ribs expands about an inch in its circumference during inhalation. If, when the air in her lungs is expelled, a lady simply pins, hooks, laces or buttons her garments snugly around her chest, even without using any force, the chest cannot expand, when she draws in her breath, as much by one inch as it could before her dress was fastened ; and she feels a slight degree of tightness for a short time, when her breathing becomes apparently good, except upon active exertion. The air is not all expelled from the air-cells after exhalation, but a large quantity remains ; and when, owing to tight dresses, the walls of the chest cannot expand—as the lungs must do the best they can under the circumstances—a portion of the air which ordinarily remains after exhalation is forced out, so that the air-cells continue to act, but receive less air, and so become diminished in size. Now, when the walls of the chest and air-cells become accustomed to their present state of contraction, by the time the lady is ready to have another dress made, there will be little difficulty in making it about one inch smaller, and yet fastening it when the air is expelled from the lungs without using any force ; and thus step by step the chest may, in a short time, be brought into the

contracted form we witness in our streets, and which is represented in the caricatures of a true or natural human form, which appear in our fashionable periodicals. Of course, by the aid of lacings which are daily tightened, this mischief can be accomplished more readily and rapidly.

You can hardly astonish a majority of our ladies more than to tell them that they dress too tightly. They acknowledge that ladies do sometimes thus injure their health, and will often refer to such and such ladies as examples; and the ladies to whom they refer, will perhaps point right back to their critics as striking examples; for none of them, uninstructed, realize that they dress tightly. We have never found a lady who, upon the first accusation, acknowledged that she compressed her figure. We have found those who admitted that they had formerly done so, especially when their attention has been called to their deformed waists; but generally they will, with apparent sincerity, assert that they were born so, and that their present is only their natural form. A young lady from the country, a few years ago, came into the office of the writer to consult him in regard to a supposed tumor in the region of the stomach. Upon examination he found one of the most contracted waists which he had ever seen, caused by tight dressing. She had followed the habit a long time until the ribs had become fixed to their unnatural position, when, the very moment she loosened her dress, the much abused liver, stomach and spleen pressed out the yielding abdominal walls immediately below the breast-bone, and between the cartilages of the ribs, presenting the appearance of a tumor, which of course was very tender to the touch. The character of the tumor was frankly explained to her, and she was told that it was caused by tight dressing. In amazement she caught hold of her dress to show how loose it was, and exclaimed: "Why! you don't think I dress tight, do you?" From that time to this, the writer has not often tried to make a woman acknowledge this fault in dress. But we do say, without any hesitation, that the instances in which the women of our country do not dress too tightly, are the rare exceptions to the general rule; so rare that few can be found at any age; and it is doubtful if ten ladies, American born, between the ages of fourteen and twenty-five or thirty, can be found in any city in the United States, who are not at present distorting their forms, laying the foundation for future disease, and slowly but surely impairing their health, and shortening their lives from wearing tight dresses. It is all-important for the preservation of

health and life that there should be ample room for the full action of the lungs, unrestrained by the clothing. How many of the ladies of our land can draw in a full breath without heaving up the shoulders? It is doubtful if one in a thousand, when she shall read this, can even fairly begin to expand her chest within the dress she is wearing.

In healthy respiration the thorax or chest expands freely in every direction, but more freely around the central and lower portions. If we examine the human skeleton we shall find that special provision has been made for this freedom of motion around the waist, by having the lower ribs terminate in longer cartilages, or elastic gristly structures, instead of bone, which connect the ends of the ribs with the breast-bone or sternum. The cartilage connecting the upper rib with the sternum is less than an inch long; but as we descend from rib to rib, this structure will be found to grow longer until those from the lower ribs, with the exception of the floating ribs which are not thus connected with the breast-bone, are several inches long.

Almost every lady may be made to convict herself, in two minutes' conversation, of tight dressing; and that, too, by giving almost involuntarily, testimony which cannot be gainsaid. Say to the next lady you meet, if you please, "Madam, do you wear tight dresses?" She will be very sure to say, "No." "Is the dress you have on comfortable?" "Certainly, very comfortable," she will reply. "You feel better in it than in a loose dress, do you?" "Yes," she will be very sure to reply, "I feel much better in this dress than I do in a loose dress; for I feel the want of support in a loose dress; I feel all gone"—very much like the rum-drinker when without his accustomed dram. Here you have the testimony. Why does she feel better in her tight dress than she does in a loose dress? Simply because she has dressed so tightly, and for so long a time, that she has taken off, or destroyed the natural action of the muscles and the elasticity of the cartilages, and substituted therefor cotton, linen, and whalebone. Every gentleman who has not made a fool of himself by aping the ladies, understands very well that he is just as comfortable in a loose dress, and much better supported than he would be in a tight dress. Then, when a lady feels that she is not properly supported unless she is tightly laced, and does not feel comfortable in a loose dress, she has positive evidence that she not only dresses too tightly, but that she has to a greater or less degree destroyed the natural activity of the muscles, and therefore rendered them incapable of supporting

the body erect, and that deformity and disease must surely follow soon, unless she ceases this evil practice.

Deformity is the inevitable result of tight dressing. The muscles of the trunk, chest and abdomen, extending up and down the spine, between the ribs, and from the ribs to the hips, or bones of the pelvis, were intended to sustain the body erect. They extend naturally in almost a straight line, with but a slight graceful curve, from the upper part of the chest to the hips, and upon the two sides of the body you may perceive they are nearly parallel. Here, then, the shoulders and head are well supported: there is plenty of breadth for the shoulder blades or scapula to rest upon on the posterior, or back region of the chest. Now, if instead of this noble form in God's image—a well formed woman—the ribs are drawn in by dressing to one-half or two-thirds the natural size of the body, not only are the muscles rendered feeble and delicate, but instead of being parallel upon the two sides of the body, as nature intended, they are drawn from their true direction into the form of an hour-glass. Thus distorted, they can give the chest, shoulders and head but a feeble support; and the result is, the shoulders bend forward, the shoulder blades begin to stand out, and you have the peculiar rainbow form of the spine, with more or less of that depression beneath the collar-bones, or clavicles, which is so common among the ladies of fashion to-day. Lateral or sideway curvatures of the spine are also common, especially when tight dresses have been applied to girls before the bones have obtained proper solidity. Scarcely a good and noble formed woman, of erect and dignified carriage, is to be found among the fashionable ladies of our country. Deformity! deformity! is the rule—symmetry of form, and consequent beauty, the rare exceptions to that rule—and this deformity has been, in a great measure, caused by tight dressing.

If deformity alone resulted from tight dressing, it would be bad enough; but, alas! this is not the worst of the consequences which follow this absurd practice. The Chinese females may compress their feet, and prevent their development, and yet no serious consequences to the general health follow, as the feet are not vital organs; the rest of the body may thrive after the loss of one or both feet. The aborigines of our country may compress their heads at a given point, and the brain will expand in other directions, and no serious injury result to the race. We may not admire their taste when, in their self-conceit, they imagine themselves wiser than their Creator, and set themselves about marring

the truly beautiful form of God's image ; but no serious consequences follow to the race. Children of such parents continue to be born with well developed feet and heads, and no deformity nor disease is inherited by their posterity as a consequence of the folly of the parents ; simply because these deformities do not seriously interfere with the functions of any organ or organs which are indispensable to the health and life of the organism as a whole. Not so with the habit we are now considering ; for if we judge as to the degree of the evil when this practice is ignorantly indulged in, or as to the sin when it is knowingly practiced, by the physical consequences which follow to our race, it is certainly one of the most fearful and deadly evils and sins in existence—compared to it, intemperance sinks into insignificance. It may be thought that simply compressing the chest is a very simple act, and no great sin, but the swallowing of ten grains of strychnine, or the placing two or three drops of prussic acid upon the tongue, are much more simple acts ; but when either is done with a knowledge that it will cause disease and premature death, then, simple as the act is, it becomes one of a fearful character—it becomes self-murder.

But let us examine why it is that such direful consequences follow tight dressing ; and also take a particular view of some of the effects which do result from this practice. In the first place, let us examine some of the organs which are affected, compressed, or pressed out of place by this habit ; and, first, we will notice the organs within the chest.

We have within the chest, above the diaphragm or midriff, the lungs and heart. The lungs are composed of air cells ; bronchia, or air tubes, leading to the air cells ; and cellular tissues ; together with nerves and blood vessels.

The heart is a double organ, as it were, having two sets of cavities (the right auricle and ventricle, and the left auricle and ventricle), each of which performs a similar function, or office. The blood returning towards the heart in the veins from every portion of the body, enters the right auricle, which contracts and forces it into the right ventricle ; this contracts and forces it into the pulmonary artery, through the branches of which it flows in more and more minute vessels, until it enters the minute capillary or hair like vessels, in the very walls of the air cells ; and after passing through these, it returns through the pulmonary veins to the left auricle, through which it passes to the left ventricle, by the contraction of which it is forced into the aorta. The blood is prevented from returning in the opposite direction, in its passage

through the heart, by valves. The blood flows through the aorta, or large artery which extends from the left ventricle, through its subdivisions, to every part of the body, until it enters the capillary vessels, which are so perfectly distributed at every part that the prick of a needle will wound more or less of these minute vessels: having passed through these, which unite and form the veins, it returns again to the right side of the heart to be sent to the lungs. During the passage of the blood through the lungs, changes, all-important for the life and health of the whole body, take place in it. When the blood enters the lungs through the pulmonary artery and its branches, it is dark, purple, venous blood, similar to that which flows from the arm when a patient is bled. In the lungs it comes sufficiently in contact with air, to allow oxygen to be absorbed from the atmosphere, and carbonic acid to be given off.

The blood thus purified by the separation of this poisonous gas: and vivified or made alive by the reception of its precious load of oxygen, becomes of a rich crimson color: when it is prepared to return to the left side of the heart to be sent to every part of the body, carrying with it the new nutritive material, which was received into the veins from the digestive organs before the blood was sent to the lungs, and also a supply of oxygen. The latter, when it arrives in the minute capillary vessels, finds in every part of the body particles of matter which are worn out, and require to be removed. It lays hold of such particles and decomposes, or oxidizes, or, as it were, burns them up; thereby furnishing heat to the entire organism. New particles of matter take the place of the old in the various structures; and the blood by the loss of its oxygen and new material, and by the reception of the products of combination, and worn out particles—carbonic acid, various saline, and other substances—becomes again of a dark color, and returns through the veins to the right side of the heart. The various earthy, saline, watery, and other particles which are no longer needed in the circulation, are cast out of the system by the kidneys, liver, skin and bowels.

The reader will now be able to perceive the important part which the heart and lungs play in the animal economy. So important are the changes in the blood, which are produced by respiration, that if the latter ceases for the short space of five minutes, the patient can rarely be restored.

What must be the effect of compressing the chest, of binding down by the aid of corsets, hooks or pins in dresses, the ribs, and

thus preventing that freedom of motion which nature intended by the long cartilages to which we have referred? Bear in mind that the lungs and heart fill the entire cavity of the chest; so that, strictly speaking, there is no cavity, even when the chest is fully distended. Such compression, of course, lessens the capacity of the lungs to receive air, which is so essential to health and life; and the changes which should take place in the blood, in its passage through the lungs, are but imperfectly effected. It has been already stated, that if the blood is not changed in the lungs, it ceases to be circulated in the blood vessels; if it is only partially purified in the lungs, it is imperfectly circulated, and distant parts of the body first feel the effects of the imperfect circulation, in the coldness of the hands and feet. Dark, impure blood, instead of scarlet, life-giving blood, flows to the delicate structures of the brain and spinal marrow, or cord, causing disease and derangement of the functions of these organs. The obstruction to the circulation of the blood, together with its impurity, causes congestion of the brain and its spinal elongation; and the victim begins to be troubled with headache, neuralgia, spinal-irritation, and the protean forms of nervous diseases, hysterics and the like.

If this evil habit is continued for any considerable length of time, these diseases become fixed, so that it is very difficult to remove them, and a lifetime of suffering often results. Nor does the mischief end here; the lower portions of the lungs become more or less inactive from the obstruction to the flow of blood through them; the central portions have a double duty to perform, and become liable to irritation and inflammation; the free action of the upper portions is prevented, and they become congested; and these unnatural conditions, together with the impure state of the blood, caused by them, not unfrequently give rise to deposits of tuberculous matter, and the individual may finally die from consumption. Palpitation of the heart, and pain through the side and shoulders, almost inevitably result from tight dressing.

Nor are the lungs, heart, and the organs already named alone affected. The diaphragm or midriff plays an important part during respiration; and when the lower portion of the ribs, to which this organ is attached, are thus contracted, it is impossible for it to discharge its duty. The liver, stomach and spleen lie immediately beneath the ribs, in a great measure within the concavity of the diaphragm; these organs are more or less compressed and crowded out of place, and of course can but imperfectly perform their functions. The liver is a very broad and solid organ, ex-

tending fully two-thirds of the distance across the abdomen beneath the lower ribs: the stomach and spleen extending the rest of the way in a healthy and natural body; but, in the fashionable forms of our young ladies to-day, the entire waist is not as broad between the ribs, as is the liver alone in its natural transverse diameter; and yet, in this narrow space are crowded or jammed the liver, stomach and spleen, all necessarily more or less distorted and displaced. Is it strange that so many women have great tenderness and soreness at the pit of the stomach; or that they have neuralgia, weakness, and other diseases of this organ, when they thus wantonly abuse this portion of the body? The kidneys cannot escape injury from this compression; the bowels are crowded downwards, pressing upon the bladder and other important organs within the pelvis or hip bones, causing prolapsus, congestion, inflammation and ulceration of the womb, and the various other forms of female diseases which are so prevalent at present, and which make the lives of so many of our fashionable women almost unendurable; and to which Miss Beecher alludes in the earnest language which we have quoted from her pen.

Nor do the internal organs alone suffer from the bad practice under consideration; the breasts become irritated and indurated from the pressure of dresses, stays, whalebones, and the like; and the foundation is laid for future inflammation and abscesses, which so frequently trouble women when nursing. And it is not improbable that even cancer of the breast often has its origin from the indurations caused by lacing assuming a malignant character.

We have given but a hasty sketch of the terrible consequences which follow in the wake of this violation of nature's laws. It is utterly impossible for a woman with her waist deformed according to the representation of our fashion-plates, to enjoy good, or even tolerable health, for any considerable length of time. It is true that active, out-door exercise may do something towards counteracting the bad effects of tight dressing; but sooner or later, if the practice is continued, deformity and disease are the result.

If a man desires a healthy wife, and a comfortable home, and healthy children, he should never think of marrying a small-waisted, pale-faced woman; for only sorrow, disappointment and suffering can follow such a marriage.

The active, out-door habits of the English ladies save them from the rapid and early sacrifice of health and life which we witness here. Mary Lamb writes to Miss Wordsworth (both ladies being over fifty years of age): "You say you can walk fifteen miles

with ease ; that is exactly my stint, and more fatigues me." She speaks compassionately of a certain delicate lady who could walk only four or five miles every third or fourth day, keeping very quiet between."

That the English women are beginning to feel the effects of this destructive practice, is beyond doubt, for the *Englishwoman's Review* says : "It is allowed by all, that the appearance of the English peasant, in the present day, is very different to what it was fifty years ago ; the robust, healthy, hardy-looking country-woman or girl, is as rare now as the pale, delicate, nervous female of our times would have been a century ago." And we are informed that even the children in the English schools are not as robust as formerly. Thus, there as here, are the consequences of this dreadful practice visited upon the rising generation, who have, above all dispute, to suffer the physical consequences which follow upon the sins of their parents.

It has been our aim to show that the habit of tight dressing is almost universal, although perhaps generally unknown to the victims themselves ; and that the heaving up of the shoulders, instead of expanding around the waist, during inspiration, and a feeling of goneness, or want of support, or weakness, when in a loose dress, or when without any dress, are positive signs of suffering from the bad effects of tight dressing ; for such symptoms only occur when the natural action of the muscles has been destroyed by compression, or by stays, except in rare cases of disease. We know full well that few, if any, ladies can be found, in fashionable society, in our land, who, upon observation, will not find that these positive signs of dressing too tightly exist with themselves. That many of our ladies have followed this practice ignorantly, without being aware that they dressed so tightly as to impair health and shorten life, is beyond question ; but this ignorance which itself is reprehensible, will not save them from suffering, disease, and premature death, nor even from destroying our race, if they persist in it.

Believing that many of those with whom we are dealing, are conscientious and true women, and desire to know what is right for the sake of doing it, we will take the liberty of making a few suggestions to them. Never, as you value your health and life, the well-being of your children, and a conscience void of offense before God and man, depend upon hooking, pinning or fastening your garments around the waist for their support ; for you can do neither without doing injury. Use shoulder strap waists, or

suspenders ; let them be placed well upon the shoulders near the neck, and never allow them to rest upon the external points of the shoulders, or on the arms, as has been common. Who, in years gone by, has not been pained by seeing little girls walking our streets, throwing up their arms to keep on their dresses ? This method of dressing children and young girls is one of the most sure means of inducing deformity of the chest and shoulders. The constant compression thus caused, even though but slight, will be very sure to produce more or less distortion of the undeveloped and growing form of a child ; and beyond all question, it is a fruitful cause of the uncouth round shoulders which we now so frequently witness among young girls and women. If there is a portion of the body which, above all others, needs to be properly protected from the cold, and from atmospherical changes, it is the upper portion of the chest and shoulders ; and this is especially true during the days of childhood and youth ; therefore, avoid low-necked dresses. Never fasten your garments so tightly around the waist as to hinder you from drawing in a full breath, whether sitting or standing, without the least restraint. Take particular pains to frequently expand the chest by drawing in a full breath. Such a course, together with active out-door exercise, will do much towards preserving or restoring your natural form and health.

If you desire a beautiful form, one which shall be worthy of most intelligent admiration, remember that it must be as the God of beauty created it,—natural. The least appearance of an unnatural contraction about the waist, even in the external garments, is a departure from symmetry of form ; it substitutes stiffness and awkwardness for ease, gracefulness, harmony and beauty ; and is as painful to behold as is a tight jacket on the body of a criminal.

If you care for the young ladies of your family, never allow a fashion-plate to enter your house. In this year, 1887, the writer was handed at a fashionable opera house, a play bill, and, on looking it over, he found an advertisement of corsets to “elongate and contract the waist.” What do you think of that, kind parent ?

After reading the advertisement just mentioned, bearing so close upon a subject in which he was much interested, the writer saw, upon the stage, two or three young women who might have been shown as specimens of “elongated and contracted waists,” dressed in gentlemen's clothes ; and never, until then, did he so fully realize the horrible, unsightly deformity which exists among

our fashionable ladies. It seems to the writer, that if some lover of our species, who has money to spare, would erect in public places in our cities, two statues side by side—one of a noble, natural, graceful, human female form, and the other a representation of one of our fashionable women, exhibiting their deformity as it is in all its nakedness—a good use would be performed. It would enable women to see the difference between a symmetrical and beautiful female form and the deformed women around them ; and it would enable men to see in what direction they must look for wives, if they are to expect any comfort, peace and happiness in wedded life, or hope to transmit their names to posterity through their own offspring. There can be little happiness where substance, strength and health are absent in the wife and mother.

With the families of our native American stock decreasing from the quota of four to twelve children, which was the rule sixty years ago, down to none, or one, two or three, possibly four, as we see among us to-day ; with the inability of so many of our women to bear children, and their unwillingness to have children when they are able ; and with the impossibility of nearly one-half of our native American women to successfully nurse their children, owing to the damage done to their breasts and nipples and general health by tight dressing and other bad habits, is it not time that the attention of the American people, especially the gentlemen, was called to these pernicious habits of our women ?

The writer has astonished many a woman by telling her the truth, viz., that so far as the physical health, strength, development, and the perpetuity of our race are concerned, the habits of our women and girls are immeasurably worse than those of the men, with all of their drinking, smoking, licentiousness, etc. ; and as positive proof of the truth of this statement he has called their attention to the fact that the native American men are far better developed, are stronger, and enjoy better health than our women ; and that in no other country on earth is there so great a difference in these respects between the men and women as there is here.

Our women complain, and justly, too, that so many of our men leave their own firesides, and the society of their wife and children, and seek the company of others, and spend their money and leisure hours in saloons and club-rooms, and in worse places, instead of being with their families as they should be. But with no desire to excuse or justify the men for this conduct, it may be well to intimate to women that a majority of the men do not marry a woman with the expectation of having an irritable, discontented,

unhappy wife, as is almost inevitable where a woman laces, has not been accustomed to active work, and does not engage in household duties after marriage; nor does he anticipate devoting his evenings and nights to nursing a delicate, sickly wife, and half-developed and sick children; or, if he has money to hire others to do the nursing, does he expect to be constantly pained by witnessing scenes of suffering, as he must often do if he marries one of our pale-faced, deformed women. And if a man is not restrained by religious motives or conscience, there is great danger of his seeking other society than that of his own home, however much it may be his duty to remain at home and care for wife and children. It is useless to attempt to ignore the fact that the bad habits of the women, and the unavoidable results which follow such habits, have much to do with the bad habits of the men.

Let every woman who is a lover of her sex and our race join in a crusade against the vain, foolish and destructive habits and ideas existing among American women, and wage an unceasing warfare against the prevailing fashionable habits of dress and tone of thought, until our women become more sensible in their ideas as to light, labor and dress, and become worthy of the name of woman. It is well for our women to join in a crusade against the bad habits of the men, and we rejoice that they have done so, for they are doing a good work; but is it not the duty of men to return the compliment, by assailing the destructive habits of women? If a man has been so unfortunate as to have married a pale-faced, small-waisted and indolent woman, he has no right to neglect her and the puny children which she may bear; for it is his duty to take care of them. If men would avoid such care and anxiety, they should stop before they marry, and remember that the well-developed workers are the healthy, contented and happy; and that they are to inherit and people the land. Deformity and indolence tend toward disease, death, and the destruction of the race.

CHAPTER XVIII.

THE ABUSE OF CHILDREN, AND CRUELTY TO GIRLS AND YOUNG WOMEN.

A CHILD cannot be more seriously abused than to be deprived of conditions and instrumentalities which are absolutely necessary for its orderly development, health and happiness ; and in consequence of such treatment to be doomed to a life of suffering, disappointed hopes and premature death. First, we will consider the most important conditions which are required for the development and health of the human body.

SUNLIGHT.

How few realize the fact that the sunlight is the medium through which life is constantly received by all vegetables, animals and men ; and that no living organization can be deprived of the solar rays and preserve its beauty, symmetry of form, native vigor and health. The seed may germinate in the dark, from the life stored up in its structure ; but the infant plant, if secluded from light, grows pale and delicate, and finally dies ; if but partially deprived of light, it may grow, but it is slender, imperfectly organized, and comparatively colorless. Bring it forth into the unclouded sunshine, and it receives new life and vigor ; it changes its color, its stem and branches become denser and stronger, and its whole appearance is more robust—it is in direct and orderly communication with the great fountain of life, and life flows in freely as a consequence. If water, containing organic substances, be kept in the dark, no germs of life make their appearance ; but expose it to light and animalcula are soon organized, and the solution teems with living creatures. Deprived of light, the tadpole never puts out his legs nor doffs his tail, and his race perishes with him.

But it is especially to the influence of light upon the human body and *spirit*, that the writer wishes to call the attention of the reader ; and also to point out the fearful consequences which result

from a deprivation of it. There is, perhaps, no subject upon which a greater degree of ignorance prevails, or in relation to which the laws of creation are more frequently and willfully violated. Spiritually, the ignorant violation of these laws may be winked at as comparatively harmless; but ignorance does not shield the transgressor from physical deformity, disease, suffering and death; and when we allow fashion, a perverted taste, or any selfish motive to govern us, and disregard our knowledge and the reason which God has given us, the consequences affect both body and soul. There is no escape, no hope, but in shunning such evils as sins against God. Here is a field where the Christian should let his light shine before the world; for he must live according to his doctrines, or perish—and his doctrines must be true to save him from physical destruction from the direful evils which exist at this day.

The human germ commences its existence dependent on another organization, and receives its life and nourishment through its parents; and its development, vigor and health depend on them. At birth the child enters upon a new stage of existence, and it requires food, air and light, all tempered to its condition; not the strong light of midday, but the mild dawning light of the rising sun. Gradually more and more light should be admitted, until, at the end of a few weeks, the infant should live in the open air and sunshine much of the time; seeking the shade of a tree, or of a sunny room, only during the excessive heat of the middle of very hot days. Why should the young, above all others, live in the sunlight? Simply because this is the period of life when organization and development must be perfected, if ever. Deprive the young of sunlight, and either adult age will never be reached, or delicacy, deformity, disease, and a lifetime of suffering, will result; and, all other things being equal, the consequences may be measured with great certainty by the extent of the deprivation.

Matter in itself is dead; and even when organized into living structures, if such organizations are left to themselves, they speedily tend to decomposition. All natural life in this world, to all appearance, flows in from the Lord through the light and heat of the natural sun. Therefore to the extent you deprive the young of sunlight, to the same extent you deprive them of life, and the power requisite for development; and you render their organizations susceptible to the causes of disease and death. The seed of the plant will germinate and grow in the dark, if supplied with heat and moisture, to the extent of the organized material stored

up in it ; but there it stops. Men and animals will develop to a certain extent, and may retain an imperfect organization for a time in the dark, owing to their living on food which has been already organized in the vegetable and animal kingdoms ; but what little life they have is mostly derived through other organizations. They are not in direct communication with the great fountain of life. The spiritual influx requisite for organizing substantial structures is wanting, the bones and muscles remain soft and delicate, the blood is watery and thin, and the red globules are few, the skin is pale and lifeless, the brain is imperfectly developed, and there is either sluggishness or great irritability of the nerves, with peevishness of disposition. The Esquimaux, who live far to the north and have but little sunlight, are torpid in mind and body. The fashionable lady who has descended from cultivated and healthy ancestors, but shuts herself up in parlors darkened by the aid of blinds and curtains, and goes veiled when she ventures into the sunlight, is nervous, irritable, peevish, and discontented. In order to gratify vanity, she is depriving herself of a large share of that life which is her due, and which the sunlight alone can give her, and she suffers the natural consequences.

What folly, what a perverted taste is shown in the idea that a pale, slender, bloodless, half-developed organization is more beautiful than the robust and hardy one, filled with joyous life and vigor, which is developed by the sunshine that cheers both soul and body.

But the children ! O, the children, the daughters especially ! How cruel that they should be deprived of that which is essential to healthy life to gratify the vanity of parents ! or how sad that such deprivation should result from ignorance ! “ Look at my little child,” exclaims the fond parent, “ see how beautiful, how clear, how almost transparent the complexion, how delicate the organization ! ” Alas, alas, how sad ! Do you expect to raise that child, and that he will live to be a stay to you in your declining years ? It is almost impossible that you should succeed, unless you change his manner of living. With his impoverished blood and irritable brain and nervous system, he is ill prepared to resist the causes of the diseases of childhood. You have good reason to expect that, sooner or later, one of the eruptive fevers, bowel complaints, or inflammatory affections to which children are liable, will stretch him upon his suffering and dying bed, and that you will follow his lifeless remains to a premature grave ; or if he is so fortunate as to survive the dangers of childhood, he can become

but a miserable effigy of a man, with a lifetime of wretchedness and suffering before him. If you would save your child from all this, there is but one course for you to pursue. You must care less for your carpets and his complexion and delicacy, than you do for his health and life; you must manifest your love for him by turning him out doors into the sunshine, and by never, when the sun is shining, allowing him to stay in a room where the atmosphere is not constantly purified and made alive by the solar rays.

SUNLIGHT AND HEALTH.

In the preceding section the attention of the reader has been called to the influence of the solar rays on the development of vegetables, animals, and men; in the present it remains to consider more fully the results which follow when men and animals are deprived of a due supply of light after organization has been perfected.

Man, spiritually and physically, is but a recipient of life; his organization is for use, and is adapted to use. To receive and to use freely, is to live according to true order, and it leads to health. Reject and refuse to use or to exercise the organization, and we soon have, as a result, feeble and deranged action; and there is developed a susceptibility of being acted upon by the mental and physical causes of disease. Nor are the above the worst consequences which follow rejecting or neglecting to use God's provision for our needs in an orderly manner; for the capacity of receiving gradually fails, and even the receptive organization wastes away until there is little or no real life remaining. These principles are true in regard to man, both spiritually and naturally; and not only in regard to him as a whole, but also as to every individual faculty of his spirit, and organ or part of his body. This is most wonderfully illustrated in the case of the eyes and light. The eyes are special organs of sense, and are exactly adapted to the reception of light—the full light of day. Such light acts as a healthy natural stimulant to the eyes; and to freely permit it to flow in and to exercise them in viewing the beautiful things in creation, and in guiding the body in the performance of acts of usefulness, gives development, vigor and strength to these organs; and tends, above everything else, to prevent disease; whereas, if we deprive them of light, or reject it, and neglect to use them, even to a limited extent, as is done by many of our women and children, who confine themselves so much of the

time in darkened parlors and rooms, the function of these organs is gradually impaired; spots of various colors, mists and floating specks appear before the sight; vision becomes painful, and often there are pains and sensibility through the eyes and temples; and the former are red and watery. In the case of children, the lids frequently become red and swollen, and pimples and pustules appear upon their external surface, and even upon the eyeballs themselves, giving rise to great intolerance of light and suffering. To behold the results which follow to the eyes from a total deprivation of light, we have but to turn and examine the fish which swim in the dark waters of the Mammoth Cave. With all of them sight is either lost or more or less impaired; with many the eyes are imperfect, and in some cases there is scarcely a vestige of these organs remaining; the difference, doubtless, depending on the length of time during which the fish, or their ancestors, have inhabited those dark waters.

But the eyes are not the only organs which suffer when light is withheld; for it has been shown in a former section, that in the development of the whole body light is all-important, and it is equally so for its preservation and health. The writer is satisfied, from extensive reading, observation and reflection, that deprivation of sunlight is one of the most fruitful causes of disease of both mind and body. There are many individuals who are mentally depressed, simply by a cloudy day; and who has not felt the exhilarating effects of a return of fair weather? In the deep valleys of Switzerland, where the direct rays of the sun are but little felt, deformity, disease, and idiocy are unusually frequent. Among the American ladies brought up in our darkened parlors and rooms, crooked spines, decaying teeth, a pale, sickly color of the skin, flabby muscles, weak digestion, tender spines, and irritable nerves are the rule; and diseases peculiar to the sex are, to say the least, exceedingly common. Now, we do not suppose that darkness is the only cause of such deformities and diseases, but beyond all question it is one of the chief causes. Called in consultation to see a patient who was bed-ridden from general debility and spinal irritation, and some other of the diseases named, finding her in a dark parlor, the writer's first suggestion was, that all blinds and curtains should be removed, and that sunlight should be freely admitted. "But I cannot stand that, Doctor," exclaimed the patient; "my eyes are weak, and the flies will kill me." "Your eyes are to be made strong by the light," we replied; "and as for the flies, why, they will give you almost involuntarily a por-

tion of the exercise which is indispensable for your restoration to health, and therefore will be of great service ;" and between the sunlight and the flies this woman lived to thank the writer for the advice, which led, in her opinion, to recovery. Animals which are kept in dark places become subject to scrofulous and consumptive diseases ; and the writer has noticed that families who live in houses much shaded by trees, are more subject to scrofula, consumption, dropsy, and asthma, than others. Aside from the absence of light, though in consequence of it, such buildings are damp, mouldy and unwholesome, and sunlight alone can purify the atmosphere and render it fit for respiration. Observation has shown, during the prevalence of the cholera, and other epidemic diseases, that those who live on the sunny side of streets and buildings are less liable to be attacked with the disease than those on the shaded side. In hospitals it has been discovered that more patients recover when the rooms are properly lighted, than in dark and shaded rooms ; and one medical writer found that four times as many recovered in light as did in dark rooms.

In conclusion, the writer, after having devoted many years to diligent inquiry into the causes of disease, their treatment, and the conditions requisite for recovery from them, desires to say, that in cases of consumption, scrofula, dyspepsia, spinal irritation, general debility, and nervous irritability, and in fact many other chronic diseases, working, riding, walking, playing, and sitting in the sunlight, and, when practicable, a daily exposure of the whole body, naked, in a suitable temperature, to the direct rays of the sun, rubbing it freely at the same time with the dry hands or a coarse towel, will do more toward a restoration to health than any other measure—yes, we had almost said, than all other measures and remedies combined ; and in not a few cases—perhaps a majority—will be sufficient to cure the patient ; certainly more will be cured than can be by the best medical treatment if the above measures are neglected ; for natural life and health flow into this world through the light and heat of the sun.

EXERCISE AND DEVELOPMENT.

In the last section, we called the attention of the reader, incidentally, to the great truth that all organization is adapted to use, and was created for use ; and especially that when we cease to use the whole organization, or any part of it, in a legitimate or orderly manner, debility and irregular, deranged and diseased

action result; and that even the organic structures themselves gradually waste away, when not used. These truths should be constantly borne in mind, and they cannot be repeated too often in this selfish and sensual age, for we need "line upon line, and precept upon precept." Every faculty of the soul is strengthened and built up by exercise, and fades from neglect. This is most remarkably exemplified in the regeneration of man; for after the new will or determination to obey the Divine commands is formed, it is thus that the new man is put on, and the old man put off. Thus the capacity of receiving and understanding good and truth depends upon our seeking and using them, and exercising the mind upon them; as much as the power of digesting natural food and drink, and appropriating them to the building up of a healthy natural organization, depends on our eating and drinking, and then using such an organization. If we have been neglecting to use our mental faculties or bodily organs, of course we are weak and debilitated; and our very structures are wasted, and very likely—almost certainly—diseased, until perhaps every motion requires an effort, and may be painful. All this is true both mentally and physically, and should not be forgotten; for there is the most marvelous correspondence between the functions of the body and mind in every particular. If we neglect reading God's holy Word, or if we allow our children to do so; if we neglect family worship, or attending church regularly, or attending the ordinances of the church; if we neglect visiting our brethren, or engaging in works of charity; or if we even neglect to engage in active, useful labor, our mental and physical ability to perform such acts will gradually grow less; and the love of performing them will slowly but surely diminish, and the physical organization (unless infernal loves flow in and sustain it by useless and evil activity) will gradually waste, or grow delicate and feeble, and become incapable of vigorous action.

There is but one way in which the disinclination, torpor and inability which have resulted from inactivity, can be shaken off; and either the mind or body be restored to substantial vigor and health. We must compel ourselves to do that which is right, and attend to all our religious duties, and engage in some active, useful employment. It may not be pleasant at first; it certainly will not be; and our attempts for a long time will be attended by mental repugnance and physical fatigue. We must not, however, be deterred by such trifles, but remember that perseverance leads to health and life, joy and happiness; while continued inactivity

leads to increasing inability and wasting, disease and death. Useless, discontented and unhappy here, with an endless eternity of torpidity before us; what a prospect is this for an immortal being! "Awake thou that sleepest," and "whatsoever thy hands find to do, that do with thy might."

We commenced this section with the intention of speaking of the importance of exercise for the young, in the development of the human soul and body; and especially of the different kinds of exercise. The little infant comes into this world simply a receptacle; the innocence of the angels flows down into its spirit and fills it with joyful activity. If its natural body is sustained with appropriate nourishment, and there is no serious hereditary debility, or tendency to disease, it soon begins to exercise its little limbs, which gradually gain strength, until at length the child is able to walk, run, and play. The Lord has implanted in his spirit "mirthfulness," and His angels, loving the little one not less than he is loved by his parents, stir him up to engage in innumerable little sports and plays; and thus keep his natural organization in almost unceasing motion, and give it the exercise which is so essential for its development and health. Did you ever think of this, kind parent, when you have, perhaps, harshly, and certainly cruelly, been striving to restrain the joyous outburst of this inflowing life, and to compel your little one to sit down and be still, or perhaps worse, to sit with folded arms without employment for mind or body?

FLOUR AND BREAD.

In a previous work on the wine question the writer called the attention of the reader to the importance of using for food unbolted flour instead of white or superfine flour. A writer in a religious periodical noticed this and represented that by a new process, now being used, all the nutritious contents of the kernel of wheat is made into white flour. That this is not correct is evident; for if it were true the flour would not be white, unless it were made so by chemical treatment, which would neither be safe nor satisfactory. There is very little color in the hull, although there is some; and there is a process in use of removing the hull mechanically before grinding the grain, and yet the flour is dark. The dark portion of the kernel is mostly upon its surface in close contact with the hull; it is tough and hard, and not easily pulverized. It contains an excess over what the white portion

contains, of the gluten and the phosphates which are so essential to nourish the muscles, bones and brain. The central or white portion of the kernel is composed largely of starch, and is readily pulverized and makes white flour. Experiments have shown that such flour alone will not sustain animal life ; and we see the sad results which flow from its use all around us, in the crooked spines and legs, half-developed jaws, crowded and decaying teeth, flabby muscles and irritable brains, which result largely from the use of such flour. Were it not that our children use other food, they would actually starve to death. The Lord, when He created wheat, evidently knew better what man requires to duly nourish his body than do our millers.

The writer will not deny that the new process of preparing flour is an improvement, and that it gives us better flour than the old ; but he will say that any flour which is white does not contain in due proportion the most nourishing portion of the grain, and that consequently it should be discarded from use.

This reprehensible custom of separating what God has joined together for human sustenance and food, is one which is well worthy of our most serious consideration. We allow the miller to take wheat—that noblest of all grains for human food, which contains all of the materials required to nourish the human body, perhaps more perfectly than any other substance—and bolt it with the utmost care, and to cast away in the form of shorts and bran most of the gluten, phosphates, etc., required to give substance and strength to the body ; reserving simply the superfine flour, composed principally of starch, which is analogous to sugar and easily converted into sugar, and is, like the latter, useful to warm the body, and indirectly to produce fat when used as food. Now, this superfine flour is not a poison, and causes no specific disease peculiar to itself when used ; although dyspepsia frequently results from its use, but that is owing to excess and not to quality ; for starch, like sugar, must be converted, or rather perverted, by leaven into alcohol before it becomes a poison, or is capable of causing drunkenness. But if the stomach is filled with starch when it should have a due proportion of other food, we can readily understand why, from such excess, indigestion results.

The most fearful consequences follow the use of superfine flour, but not directly in the line of disease, for starch, as we have said, is not a poison ; but bread enters so largely into the food, especially of the young, that when children use exclusively bread from white flour, and fill their stomachs with such bread, the most

important structures of their bodies actually suffer for food ; and they would perish with hunger were it not for the milk, potatoes, etc., which they eat in addition to such bread ; and, as it is, they are often half-starved. The bones, with children thus fed, do not obtain the nourishment they need ; therefore such children are often troubled with bowing and other deformities of the legs ; their spines are not unfrequently crooked ; their jaws imperfectly developed, consequently their teeth are crowded ; and the teeth with many children are so imperfectly developed that they decay, and are often lost during childhood and youth, instead of lasting during life as they manifestly should, and would if men were living an orderly life. The muscles are thin and flabby, and therefore lack strength ; the brain is not duly nourished ; consequently, instead of mental strength, the mind is irritable, peevish and dissatisfied. The child may be fat, for starch, as has been intimated, may contribute to that end, when other structures are insufficiently supplied.

A writer in *The Nineteenth Century* says, in regard to white or brown bread : "The earliest agitator in the matter observed two years ago, when traveling in Sicily, that the laboring classes there live healthily and work well upon a vegetable diet, the staple article of which is bread made of well ground wheat-meal. Nor are the Sicilians by any means the only people so supported. 'The Hindus of the Northwestern Province can walk fifty or sixty miles a day with no other food than *chapatties*, made of the whole meal, with a little *ghee* or Gaham butter.' Turkish and Arab porters, capable of carrying burdens of from four hundred to six hundred pounds, live on bread only, with the occasional addition of fruit and vegetables. The Spartans and Romans of old time lived their vigorous lives on bread made of wheaten meal. In Northern as well as Southern climates, we find the same thing. In Russia, Sweden, Scotland, and elsewhere, the poor live chiefly on bread, always made from some whole meal—wheat, oats or rye—and the peasantry, of whatever climate, so fed, always compare favorably with our South English poor, who, in conditions of indigence precluding them from obtaining sufficient meat food, starve, if not to death, at least into sickness, on the white bread it is our modern English habit to prefer. White bread alone will not support animal life. Bread made of the whole grain will. The experiment has been tried in France by Magendie. Dogs were the subjects of the trial, and every care was taken to equalize all the other conditions—to proportion the quantity of food given in each case to the

weight of the animal experimented upon, and so forth. The result was sufficiently marked. At the end of forty days the dogs fed solely on white bread diet died. The dogs fed on bread made of the whole grain remained vigorous, healthy, and well nourished."

While the writer and his wife were at Thebes, in Egypt, in December, 1884, our Arab dragoman invited us to his house to see some "antiques" from the tombs, which he desired to sell. There we saw two women grinding wheat. The mill was composed of two flat, circular stones about twenty inches in diameter, one upon the top of the other; through the center of the upper stone there was a hole into which the wheat was put; at one side on the top was a wooden handle, by which the women turned the stone around and around, and the meal, which looked very nice, and was evenly ground, came out from between the two stones around the edges. We told our dragoman, or guide and interpreter, that we were very glad to see the mill, and that we had had no good bread while in Egypt; and we asked him to bring us a loaf to our hotel, which he did; and we found it excellent bread. At hotels, even in Egypt, but especially in Europe, it is very difficult to get the ordinary bread of the country where one is; for the landlords think that they must furnish to English and American travelers, bread made from superfine flour. At Thebes our water carrier, who accompanied us to the Tombs of the Kings and some of the old temples, running and walking as we rode or walked over the sand, rocks and hills, was a young, bright-eyed Arab girl, about fourteen years old, with splendid teeth and symmetrical form; and, with her water-jug upon her head, she looked the picture of health and of substantial physical development; very different from what we see among the half-starved, indolent, pale-faced, small-waisted girls so common around us, with their round shoulders, crooked spines and decaying teeth. It certainly is very cruel for parents to allow young girls and boys to eat superfine flour-bread, cakes, pies, candies, thus withholding from them bone, teeth, brain and muscle-building materials, and starving these structures, until a life-time of suffering and deformity must follow, when it would not cost as much to feed them properly as it does to surfeit them with starch, sugar and useless condiments. Graham-flour costs not much, if any, more than superfine flour, and it is immeasurably more valuable as food; for the former will abundantly sustain life, but upon the latter, as we have seen, even a dog will starve to death.

A few pages back, in speaking of the different parts of wheat-

grains, mention was made of the dark covering of the kernel, immediately under the husk, and which incloses the white inner part of the kernel. This dark portion is composed largely of gluten and phosphates, while the central white portion is starch. In the manufacture of fine flour the dark portion is separated almost entirely and rejected, and yet the gluten in which it is so rich is the nutritious portion of the grain; it is that which in a great measure nourishes the muscles, and gives strength to the system; whereas starch is of but little use, except as a heat-producing agent; and in this respect it is far inferior to oil, or fat; and most of the oil in wheat is contained in the dark or external portion of the kernel. The reader will bear in mind that the white central portion of the kernel, although chiefly starch, contains some gluten.

Dr. Bennett, in an article published in the *Ohio Cultivator*, says:

"Now, if there is a well established fact emanating from experimental analysis, it is this: That superfine or very finely bolted wheat-flour will not alone sustain animal life. This fact has been repeatedly demonstrated by Magendi, the greatest physiologist that ever lived. Having ascertained that the muscular and nervous tissues, including the whole brain or cerebral mass, was composed of nitrogenous matter, he readily concluded that starch or the fecula of wheat would not alone sustain animal life, for the reason that it contains very little nitrogenous matter. Consequently, he found by experiment that animals fed exclusively on very finely dressed flour, died in a few weeks; whereas, those fed on the unbolted, thrived.

"Then, again, by the repeated analysis of both American and European chemists, it is abundantly demonstrated that the portion immediately beneath the external covering, contains a very large per cent. of nitrogenous matter which should be mixed with the internal or non-nitrogenous, in order that the muscular and nervous systems be properly nourished. Add to this well known fact, that the inhabitants of Scotland, Germany, Russia, as well as families and individuals in all parts of the world, who use almost exclusively unbolted flour, are seldom troubled with dyspepsia or indigestion, enjoy better health generally, and are possessed of much greater powers of endurance; and we have an array of facts which, if universally heeded, would consign the use of superfine flour unmixed with this most nutritious or nitrogenous part, to oblivion."

The worst case of scurvy the writer has ever had to treat, occurred in a little girl five or six years old who lived entirely on toast, made of bread from superfine flour. She would eat no fruits or vegetables, nor any animal food; nor could she be persuaded to change her diet in the least; and it was only by using potatoes freely with the flour in making her bread, that she obtained relief; but at the end of about a year this expedient failed, and symptoms of scurvy returned, till, at length, by starving and urging she was induced to eat fresh meat, potatoes, and other vegetables, when she rapidly recovered again. There was nothing exceptional in this instance except the disinclination of the child to eat healthy food; for, in this class of cases, a like recovery almost always follows a change of diet. The writer has seen the most happy results produced in the case of children who were being imperfectly developed, by stopping the use of fine flour and white bread, and requiring, and if necessary compelling, them to use Graham-bread.

It will be seen that we actually feed to our swine, horses and cattle, the most nutritious and important part of the grain, and also the oil; and retain for our own use an inferior heat-producing material, with a smaller amount of nutritious matter than was intended for our benefit. We also lose the sweetest portion of the grain; and all this is sacrificed to simple whiteness and fineness, notwithstanding our teeth are perishing for the want of use. Surely there is more show than substance in this, and if the useful ever comes to take the place of the superficial, we may expect a change for the better. But in the meanwhile, it is a fearful abuse of our children to compel or even allow them to eat bread or cakes, or any other food made from superfine flour.

The troubles in after life which may have their origin from thus feeding our children upon food so imperfectly adapted to the needs of their growing bodies, can hardly be overestimated. Toothache, headache, nervous irritability, the necessity of gumming their food half their lives, instead of chewing it with substantial teeth, impaired speech and deformity, are among the many evils which result from this cruel abuse of children.

Another serious abuse of children in which many thoughtless parents indulge, is the giving to them tea and coffee. The child sees its parents drinking tea and coffee, and of course teases them for these objectionable drinks; and the parents, without stopping to consider how much more injurious such articles are to the growing organization of the child than to the fully developed

organization of the adult, commences giving these fluids, very weak, of course, at first, and consequently an appetite for them is developed, and the child most seriously injured. But as the writer has already noticed in the preceding pages the effects of these deleterious drinks, he will say no more here than to protest against tea or coffee, however weak, ever being given to children under any circumstances.

CRUEL TREATMENT OF GIRLS AND YOUNG LADIES.

Almost the entire training of even young girls as well as of young ladies, is in open violation of nature's laws; and their education is not much behind, for while every effort is made to educate the intellect, the affections—the essential part of woman—are left comparatively uncultivated, to remain barren, or to grow up to rank weeds, stimulated by the false ideas of life such as are found in novels, or the light literature of the day; and bitter fruits in after life are the consequences. All this is wrong. The life of heaven is a life of active usefulness, and all true life on earth is a life of usefulness to our fellow-creatures, and all genuine happiness must flow from such a life.

As our young girls grow up to ten or fifteen years of age, instead of being required to work or induced to engage in active out-door sports, they are required to spend six hours a day in the school-room, and to thrum the piano one or two hours more, and to walk genteelly in the streets. No chance for active play; and as for work—do parents require their daughters to work? O, no! Work is not fashionable; cooking, washing, attending fires, and the like, are vulgar employments in the eyes of this generation; and young ladies—even those expecting or perhaps hoping to become wives and mothers—are to know nothing about active work, or such employments. They may think they are very industrious, as they spend their time over a little embroidery; but no active employment is permitted—their hands would not look delicate. And so, even if they desire it, no opportunity is afforded them to develop, by active work, their physical organism.

IDLENESS, AMONG GIRLS AND YOUNG LADIES, AND ITS RESULTS.

Few causes more speedily destroy races or individuals, both physically and spiritually, than habits of indolence. Where this vice reigns, however great the capabilities of body or mind may

he, they remain practically useless to the possessor, or to the community of which he forms a part. It tends to prevent development in the young, causes imperfect manhood in the adult, predisposes to suffering and disease, and ends in "childishness" and premature old age, when the physical life is not cut short by disease. Such are the inevitable results and the very best which follow an inactive, indolent life. And whenever active, useful labor comes to be regarded as vulgar and degrading among the inhabitants of any country, that nation is in its decline; for effeminacy and corruption follow as necessary consequences.

Boys, in the country especially, are generally allowed to be boys, and to run and play in the open air and sun, regardless of fashion, figure, or complexion; and by the time they are ten or twelve years old, they are generally put to active work during a reasonable (sometimes an unreasonable) share of the time. Thus habits of industry are cultivated early, and if they are allowed suitable "play spells," and are not too much confined in the school-room, they are very well situated for physical and mental development; and they grow up and form really "the bone and sinew of our country." In our cities their advantages are not as good; and are very far from being what they should be, and what they might be with either a very little concert of action and expense on the part of parents, or of variation in our schools; so as to give more attention to physical education than at present.

But our girls! O, our girls! The heart is made sad and sinks within one, to behold the unrelenting, cruel and unnatural treatment to which so many of them are subjected. Knowing as we do but too well the terrible consequences which will certainly follow them in after-life, and adhere not only to them, but also to their future husbands, if they live to marry, and to their children and race, we must plead earnestly for them. Deprived, as they are, most of the time of the great necessities of life—sunlight, out-door air, play, and work, and even active in-door employments; compelled to walk genteelly in the streets and to "sit up and be little ladies" in the house, instead of substantial girls full of activity, life and energy, as they should be; all bound around the waist, instead of in free and graceful attire; confined in schools when they should be in the sunlight and open air, running and jumping and playing; required to thump on the piano, or ply the needle, when they should be planting flowers, setting out cabbages, or hoeing and weeding vegetables in the garden; sitting lazily

around and reading novels, when they should be scrubbing the floors, cooking, washing, sweeping, and bringing in wood or coal ; what chance have they for physical or even mental development, health, life and happiness ? What chance have they of becoming noble, dignified, substantial women, and the mothers of future generations ? Alas, alas, very little ! Our American parents must change their course in bringing up their girls, or the children of the Irish, Swedes and Dutch will govern this country, simply because they will people it ; for God's laws have no respect for the foolish and fantastic notions of fashionable society. When active useful labor comes to be held in disrepute as something to be ashamed of, and industrious habits are not enjoined upon the young, extermination of the race, from imperfect development, vice and disease, is only a question of time. Active amusements and gymnastic exercises, and the inculcation of the idea that such exercises are for the purpose of developing the body and preparing for an industrious, useful life hereafter, can alone answer as a substitute for labor during youthful days ; and these are at best only as an imperfect substitute ; for much of the ability to perform useful labor in after-life, depends on the practical knowledge obtained, and manual dexterity and skill acquired, during advanced childhood and early youth. Many a woman has been mortified and humiliated, and has had a hard road to travel all her days, for the want of such knowledge and skill.

Do you, parents, mothers especially, ever think that your little daughters will have to live in a real world which is not over and above romantic ; that they may yet become wives and mothers ; and have you no regard for their future welfare when you employ servant-girls, and give them substance and strength at the expense of your own daughters ; or when you make drudges of yourselves, to prevent your girls having that active exercise about the house which can only be had in attending to general housework, and the most laborious parts of such work, a reasonable share of which can alone give them the muscle, bone and experience which will be so requisite in after-life ? What will your pale-faced, delicate, flabby, small-waisted daughter, with her irritable brain and nervous system, her habits of idleness, and without manual skill or physical strength, be worth as a wife and mother ? or what chance will she have for happiness ? or what chance will her children have to live even ? These are questions which you cannot consider too soon, for the immediate future of our race depends, to an untold extent, upon your

decision and future action. The Lord grant that you may act wisely and promptly, that your daughters may live to grow up, strong, well-developed, healthy, and capable of acting well their parts during adult life; and that they may have just cause to thank you for a life of joyous health and happiness, because through your efforts and discretion they have escaped untold nervous irritability, suffering, disappointed hopes and premature death.

As you value the future happiness of your little daughter, do not forget that she can never be able to discharge the duties of a wife and mother in after-life, if you neglect to develop her body and strength by active exercise during childhood and early youth, for she will not have the requisite muscular, nervous and bony development; and if such burdens are cast upon her unprepared shoulders, she will fade and wilt; and either spend a wretched lifetime of disease, suffering and unhappiness, or she will go down to a premature grave. It is worse than madness and folly to overlook this danger; for how often do we see young mothers cut off, owing to this lack of vitality, at the very time when their tender care is most needed by their little ones; and what a multitude of suffering, sickly wives and mothers and disappointed husbands have to blame the wife's parents for her "bad bringing up." Simply nursing a child is a serious drain on the vitality of a woman who has not been accustomed to active exercise; and when you add to this the care of a delicate, and perhaps sickly child—and the children of such mothers are apt to be both—and the mental anxiety and disturbance of rest which necessarily result, and which cannot be cast upon the shoulders of her husband, nurse or servants, is it strange that such mothers die, or become "broken down" in health; especially when there are added to the above, the care of older children and the superintendence of a house? The burden is too great for organizations which have not been prepared, by either regular systematic exercise or active work, during youthful days. This very labor or active exercise while young, will render a young woman capable of becoming the mother of healthy children, by giving her substance and strength; and thus, because better prepared, her burden will be comparatively light, for there is no labor or care so wearing to a mother as the charge of feeble and sickly children.

Could a more insane—we might, perhaps, more correctly say, infernal—idea ever have gained dominion over the minds of the

inhabitants of any land, than that active, useful labor, such as is necessary to develop strength of body and mind, is unbecoming for the young women who are to be the mothers of the next generation? It destroys the body by preventing that activity which is necessary to give muscle, bone and nerve; and subjects the individual to an increased liability to innumerable diseases. It prevents a healthy development of, and tends to destroy, the soul. One of the noblest and highest affections of the human spirit is a desire to serve, and a love of thus doing good to others; for this is the very delight of heaven; and how important it is, not only for this life but also for the next, that every child should be taught, both by precept and example, this great truth. It would almost seem that the present sentiments in regard to labor, which prevail among our young women, constitute one of the strong delusions which we are told that men are, for certain reasons, sometimes permitted to believe.

Dr. Cushman, Principal of the Mount Vernon Ladies' School at Boston, says:

"In the family, the knowledge of domestic affairs is coming to be regarded as vulgar. Habits of indolence and extravagance in the one sex are at once deterring the other from entering into the married state, and aggravating the evils of licentiousness and prodigality among them."

Another pernicious habit for which *mothers* are in a great measure responsible, which forever ruins the prospects, for health and life, of multitudes of young girls just blooming into womanhood, is tight lacing. Girls, until they are eight or ten years of age, generally have as good forms as boys, but by the time they reach twelve or fifteen years of age, it is very rarely that we see a single noble, erect female form. The waist is most horribly contracted and deformed; the shoulders are tub-shaped and round, instead of being natural; the vital organs are compressed; respiration and the circulation of the blood are impeded; and the bowels are crowded down on to the organs of generation, causing displacement, and a tendency to, if not actual, disease, and all from tight dressing. "I don't dress tight," exclaims the young lady. "That's so," chimes in the mother; "my daughter does not dress tight; it's her natural form." Her natural form, indeed! Such a representation is a libel on her Creator. Fifty years ago, in country places, girls used to lace themselves up so tight, when going to church and to parties, that they would become faint, or perhaps have hysteric fits; but this did but little permanent harm,

and caused but little if any deformity. The small, deformed waists, which are so common to-day, are produced by gradual, every-day compression. It need be but slight, if it is only steady and persistent. Every girl may know that she dresses too tightly if she feels "all gone," for the want of support when in a loose dress; for such symptoms can only result after she has destroyed the natural strength, and, in a measure, the substance of the muscles of the body by tight dressing. It is almost impossible to have a straight spine with a small waist, for the head and shoulders rest upon no adequate base. The garments should never touch the waist of a growing child or young lady, to produce the slightest compression; and no constriction should result on drawing in a full breath. Every husband and father should enter his protest, and use his authority if need be, against the circulation among his daughters of the fashion-plates of our Ladies' Magazines, etc., with their miserable caricatures of the female form. Let us call on our legislative bodies to enact laws to suppress such fashion-plates, and even such periodicals, if they do not mend their ways. It is safe to say that such periodicals are doing more harm to the vitality and health of our race as a whole, than rum-selling. Away with small, deformed waists; for there is nothing in nature more beautiful than a noble, graceful, natural female form; free from all contraction, and the stiffness and awkwardness which result from tight lacing.

In conclusion, we are happy to say that we have a few worthy Christian parents who are striving to bring up their children—not only their sons, but also their daughters—properly; but in our cities and villages those who are not swayed by the vain, foolish and cruel ideas and fashions of the day, are the exception—rare exception—and not the rule. It is time that all true men and women unite and form societies for the protection of the children, especially of the girls and the young ladies of our land, from the cruel treatment to which they are subjected by fashion and thoughtless parents, to which we have hastily called the reader's attention in the preceding pages. If the young of our horses and cattle, and even dogs, were subjected to the cruel treatment to which our growing girls and young women are unhesitatingly subjected, think you that our daily papers and the officers of the society for preventing cruelty to animals would not be on the track of those who had permitted them to be thus abused?

But the cruel method of bringing up girls in fashionable society, and the ideas which are allowed to be instilled into their minds

from foolish mothers and vain women, are destroying the love of offspring in their souls. May God protect our girls and young women from the false notions and evils we have been considering. Fortunate indeed are the girls and young women of our land who are so circumstanced as to be required—yes, even compelled, if need be—to work at active housework, and who know nothing of the evils we have been considering, save what they may gather from those others who follow or suffer from them.

Christianity, humanity, mercy and justice require that neither through the ignorance of parents nor to gratify the vanity of mothers or the waywardness of daughters, should our girls and young ladies longer, as at present, be deprived of the great necessities of life; viz., sunlight, open air, suitable food, active exercise and work which are necessary to develop substantial, healthy bodies; and the strong arm of the law should be invoked without delay to prohibit the manufacture, sale, giving away, or exhibition of the present fashion-plates to be seen in our Ladies' Magazines and shop-windows. The sale of corsets should be prohibited also.

So far as the writer can judge, the greatest obstacles which stand in the way of the conversion of the inhabitants of Christian nations to the principles of a true Christianity which shall reform their lives, are to be found in the perverted ideas and consequent bad habits of our women. Judging from the signs of the times, he has strong hopes and expectations for the radical reform of the false ideas and bad habits of men, but for the reform of the women he sees few indications of any serious effort. Is not a perversion of the love of approbation or vanity more interior and dangerous than a perversion of the sensual appetites and passions? Let the results in the form of imperfect development, disease and deformity answer. And may it not have been of the Divine Providence, for the very preservation of our race, that, in the past, women have been in a comparatively subordinate state of life? But freedom and new light have come, requiring a life of obedience to the Divine Commands. In Revelation xii. 5, we read: "The woman brought forth a male child;" which, Swedenborg tells us, "signifies the doctrine of the New Church"—not a new church organization, but a new Christianity—"who was to rule all nations with a rod of iron," "signifies, which, by truths from the literal sense of the Word, and, at the same time, by rational arguments drawn from the light of nature, will convince all who are in dead worship through being principled in faith separated from charity that are willing to be convinced."—*A. R.*, 543, 544.

CHAPTER XIX.

RELIGIOUS PERIODICALS—THE CLERGY—AND REFORMS.

A RELIGIOUS periodical enters a home, and is entitled to and receives more respectful attention than a secular paper ; and the young are more likely to heed the instruction therein contained than what they find in a secular paper. When so many of the religious periodicals of the various religious organizations, and even secular papers, are crying out against the use of intoxicating drinks, tobacco and opium, and warning the young against their use ; and when we see the fearful results which follow from the use of these poisons all around us, even in our Churches, how can any of our Church periodicals keep silence ? And, above all, how can they admit articles which justify and encourage the use of intoxicating drinks, which contain assumptions that are groundless, and statements that are not true, as some of them have done ? Their editors know that there is a difference of opinion on these questions among Christians, and they recognize the fact that the advocates for total abstinence, and for the use of unfermented wine as a communion wine, are increasing rapidly ; and these editors ought to be able to see that they are as much entitled to a hearing in the columns of a religious paper, as are the advocates for intoxicants. Yet the editors of some of these periodicals have freely admitted the assumptions of the latter and persistently excluded the replies of the former. Is this course either just or expedient ? We are certain that it is not just, and time will tell whether it is expedient or not. What are the advocates for the use of intoxicants afraid of, that they dare not admit the views of those who differ from them ? Old evils and false doctrines can only be removed by being exposed, and brought into the light of this new day ; and new errors can only be stayed in their progress by a fair discussion. The temperance reform has now reached a position in the Church where it cannot be ignored by any religious periodical which reasonably hopes either to prosper as a journal, or to guide for good the thought of its readers : and, above all, our periodicals cannot stand upon the wrong side of the great practical questions

of life by which the world is being so moved at this day by the inflowing of new truth and life from the Lord, and be supported much longer by a majority of the members of the Christian Church. False doctrines are bad, but falses which spring from and uphold evils of life are immeasurably worse; in other words, it is better to be a good, honest, faithful member of any Church where a life according to the commandments is taught and followed, even though in some respects the doctrines be faulty; than it is to belong to a denomination of Christians whose doctrines are absolutely correct, and be at the same time a slave to the use of intoxicants, tobacco or opium, or to the vain and destructive habits so prevalent among women.

Our religious organizations and periodicals should stand foremost—yes, at the very front—in all the great and so much needed reforms of this new age. Our Church walls should protect its members, and especially the young, as far as possible, from those fearful evils which prevent the orderly development of the bodies, and shorten the lives of those who indulge in them, as the drinking of intoxicating drinks and deforming the figure by tight dressing.

It is of vital importance that our religious periodicals should enter our homes, if they are allowed to enter at all, absolutely free from everything which will countenance or encourage in any way, directly or indirectly, such dreadful evils as the drinking of intoxicants, and others named above—evils which are not only destroying the germs of heavenly life, implanted in the soul by the Lord, but are destroying even the physical bodies of vast multitudes of our race, and causing untold wretchedness and misery to all. And this is not all; they should enter those homes where dwell the ignorant, the innocent and the young, laden with the most useful and necessary instruction in regard to these dire evils, and with words of warning and admonition. Much useful and needed instruction may be given, and quietly and profitably read at home, by both young and old, which clergymen cannot proclaim in their pulpits, and which parents are not always, or even generally, qualified to teach to their children; and thus a good religious paper may become a mighty engine for correcting the evils which exist at this day, and the false doctrines from which they originate.

CLERGYMEN AND FALSES AND EVILS.

It is the province and duty of the clergy to preach and teach the truth, and to lead men by both example and precept to live

according to the doctrines taught. A clergyman is expected to teach the doctrines held by the organization to which he belongs, be they true or false, and to live in accordance with them. We all know that teaching tends to confirm men in the doctrines taught ; and strong confirmation in falses renders it very difficult for men to see the truth, and this is especially true when they are living a life in harmony with those falses. The reason why it is so difficult for men who are in evils to see the truth which condemns their evils, is because evils develop a perverted passion or appetite, as we have seen ; and renewed gratification not only delights such perverted passion or appetite, but it also palliates the sufferings which the unlawful indulgence has caused. Take poisonous substances, for instance : when used habitually they create an unnatural appetite which causes suffering if not satisfied ; the poisons satisfy the craving and palliate the suffering of which they are the sole cause. When the victim of the habit recognizes the poison, not as the cause of his suffering but only as the reliever of it, how can he see that it injures him ? The same is true of tight dressing. The stays and tight dresses destroy the natural power and activity of the muscles ; and when this is done, the artificial support palliates the debility and sufferings which have been caused by tight dressing. Cathartic remedies, by over stimulation, cause constipation ; and yet such substances palliate the constipation which they cause, and thus the individual often experiences great present relief from their use. The writer, during a practice of medicine extending over a period of thirty years, has rarely seen a troublesome case of constipation which was not the result of using cathartic remedies. Such cases can never be cured until these remedies are abandoned.

A clergyman is peculiarly situated ; for his daily bread, and that of his family, often depends upon his teaching and preaching acceptably the doctrines held by the organization or society with which he is connected ; and when he is able to clearly perceive false doctrines and evils of life, hitherto unrecognized by his congregation, if he boldly and openly attempts to condemn that which he clearly sees to be false and evil, and to uphold that which is true and good, he finds himself immediately confronted by a discontented opposition ; and if he has not a strong personal hold on his congregation, he is very sure to lose his position as a preacher ; and thus his field of usefulness may be destroyed, and even his own support and that of those dependent upon him may be taken away. As a physician, the writer knows very well that men and

women do not like to have their false views and evils of life, or bad habits and customs which they love and strive to justify, condemned ; and if a physician deals frankly and honestly with his patients, and tells them the truth, that they can never be cured until they give up the evil habit or practice which has caused their disease, many, very many, will seek the counsel of other physicians who will encourage them in the idea that they can be cured without putting away or shunning the causes of their sufferings : and they will follow the palliative treatment which such physicians recommend, year after year, and finally die rather than make any serious attempt to restrain the unlawful gratification of vanity, passion, or appetite, which caused and continues their disease.

As the physician depends for his support upon the patronage of individuals, he may, if a skillful physician, have many patients forsake him, and yet not lack for all the patronage which he desires. But it is very different with a clergyman, for he depends upon a society ; and if only a few members become really dissatisfied with either his preaching or habits of life, he must generally leave ; and, as a rule, the sooner he leaves the better it will be for both him and his society.

It is the duty of a clergyman to preach the truth, and to lead men, by means of truth, to live good lives ; but he is required to be a wise and harmless leader, and to be such a leader he must lead men step by step and little by little. When we ask more than this of our clergy, we ask too much ; for it is of no advantage to a flock that the shepherd should be so much in advance as to be out of sight.

We know that, as a rule, when the Lord has desired to reveal to the world the truths of a New Dispensation, He has generally chosen a layman as the medium ; and when the Church and the world have sunk into evils of life, and have adopted fables by which such evils are justified, generally those fables and evils have first been seen by laymen, and the call to repentance raised by laymen.

Moses, the chosen leader of the children of Israel, and the "Lawgiver," was not chosen from the clergy of the preceding Church, but he was a layman ; while Aaron, whom Moses withstood and whose idolatrous calf he ground to pieces, was already chosen the High Priest of the Church ; yet it is well for laymen to remember that it was only as Aaron and Hur held up the hands of Moses, that Israel was able to overcome Amalek (Ex. xvii. 12), and that the Priests bearing the ark entered first of all into the Prom-

ised Land. (Josh. iii. 13.) As it was with Moses, so it will be with laymen in our day in their fight against the fearful evils and falses into which our race has fallen ; if their hands are not upheld by the clergy they will fight in vain, and the prevailing suffering and wretchedness will remain, and the evil and the false will triumph.

John the Baptist, who came crying in the wilderness of Judea, saying, "Repent ye, for the Kingdom of Heaven is at hand," was a layman. The disciples who followed our Lord when on earth were not chosen from the clergy of the Jewish Church, but were all laymen. Emanuel Swedenborg, the man through whom the Lord has revealed to the men of this age the truths of the New Jerusalem, was a layman ; and Swedenborg intimates that he was called to this office because he was not confirmed in the false doctrines which prevailed in the churches around him at the time when he wrote.

Wilberforce and Garrison were not clergymen ; and yet they, with other laymen, were able to perceive that African slavery was an evil, and they led the armies of freedom on to a glorious victory ; and yet a victory which could never have been won, had it not been for the co-operation of the clergy.

Dr. Benjamin Rush was not a clergyman ; yet he was able to see that alcohol is a poison, and that men should cease to use it as a beverage ; and he labored earnestly and faithfully with the clergy in his day, and satisfied many of them and many laymen that distilled liquors should never be used during health ; and thus he was instrumental in starting one of the most needed and grandest reformations of modern times—the great Temperance reformation.

The discoveries which are being made in our day in physiology, chemistry, the action of poisons on the human body, the causes of disease and suffering, and the measures necessary for their removal, are not generally made, we well know, by clergymen.

We are living to-day in the midst of the most terrible evils of life, which have come down to us from the evils and falses of the fallen Churches of the past—evils and falses so destructive in their nature, that they cause the death of multitudes of innocent children, boys and girls, young men and maidens, and of the middle aged, until very few die of old age. Our homes and hospitals are filled with the imperfectly developed, the deformed, the sick and the insane. Multitudes who live to manhood, endure suffering almost from the cradle to the grave ; and the greater part of all this is the result of evils and falses. The love of rule from selfish

motives, vanity or perverted love of approbation, and the love of sensual gratification without any regard to use, have led to the violation of the most sacred relations of life, to the most destructive customs in dress, and also to the use of poisonous substances as food and drink, simply for the sake of the selfish and sensual gratification which results therefrom; and these indulgences, together with the falses by which such evils are justified and encouraged, have filled our world with sorrow, wretchedness and premature death.

Shall we who profess to be Christians borrow these vessels of the past filled with the old wines of consummated churches, and strive to introduce them into the New Jerusalem—the glorious Church of the future which the Lord is to-day establishing on the earth? No! no! my brethren, we must search out and expose these evils, and we must resist them in our external lives. And this is the duty of laymen as well as of clergymen; for they are, as we have seen, quite as likely to perceive the prevailing evils and falses in which men are dwelling, as are clergymen. All that laymen have a right to ask or expect of clergymen, is that they strive to preserve themselves in a sufficient state of freedom and good of life, to be able to see evils and falses when they are clearly brought before them; and then that they strive to lead their people into the way of life.

Let no layman for a moment suppose that the world can be reformed, or that these direful evils can be put away without the aid of the clergy; for this is impossible. The active co-operation of both is required; and in this great work the one is not to despise or unduly exalt the other, for each has his peculiar duty to do. The layman reaching or striving to rescue the man sunken in evils, has necessarily to appeal largely to natural and selfish considerations; and while he should not disregard spiritual motives, yet he is not recognized as a spiritual leader; but it is especially for the clergy to appeal to spiritual motives, and to lead men to shun evils as sins against God—and to shun them because to continue in them will tell on their eternal destiny. Natural and selfish worldly influences may be appealed to at the commencement; but if the man cannot be led to act from higher motives no genuine reformation will follow; so that the clergy are the real preachers and leaders; but before they can preach the truth and lead men into that which is good, they must first know the truth and heed it themselves.

It is a great mistake for laymen to look up to clergyman as

final authority, and to think that nothing of superior worth or merit can, under any circumstances, come from laymen ; and it is an equally great mistake for any clergyman to desire that those under his charge should so look up to him ; for it is not good for either party. During a conversation with two laymen in regard to the use of intoxicating wine, they remarked, in reply to the writer's arguments, that the Rev. ——— had examined the subject, and that he had come to a totally different conclusion from that reached by the writer and other advocates of total abstinence, as to the propriety of using such wine, and they intimated that that was sufficient for them ; as though the views held by their minister were the end of the matter, and that there was no occasion for them to investigate the subject further. While laymen should pay due respect to the utterances of clergymen, "they should be men for all that ;" and when so important a question as the drunkenness by which they are surrounded on every hand, with its causes and cure, is under consideration, they should patiently hear all sides of the question, and use the reason with which God has endowed them, before they come to a conclusion ; and not blindly "pin their faith upon some other man's sleeve."

RELIGIOUS PERIODICALS AND THE TEMPERANCE REFORM.

In speaking of the influence that prejudice has in blinding men's judgment as to the clearness and weight of evidence, a recent writer says : "The truth is that when a man brings to the study of the Bible a certain notion which he is determined to find in it, he will not admit the obvious meaning of the clearest statements that may be at variance with this preconceived opinion." And he will, under similar influence, likewise ignore the truths of science and well known facts when they conflict with his pet theory. Thus a writer in a Christian paper, speaking of the wine of Scripture, says : "Every one is aware that expressed grape-juice naturally and necessarily turns into wine unless nature is interfered with. Hence when the next mention of wine is introduced by the sacred historian without any indication of a distinction, we are compelled to understand by it that natural product of the vineyard which he had before described. When Moses next refers to wine he mentions it as a lawful refreshment which Melchizedek, King of Salem, furnished to Abraham when returning from the battle. 'And Melchizedek, King of Salem, brought forth bread

and wine.' This is all that the sacred writer thought it necessary to say, though he had given us to understand in the only place in which he had previously made mention of wine that it could intoxicate. This wine was for the refreshment of weary men. For this purpose the fermented juice of the grape would certainly be more suitable than the unfermented."

All these groundless assumptions are made in the interest of intoxicating wine in a religious paper. It is well known to every one who has ever taken the pains of investigating the question, that fermented wine is never the natural product of the vineyard, any more than putrid meat is the product of the ox, or beer the product of the barley-field, or rancid oil the product of the olive-tree. And it is also well known that if the expressed grape-juice is exposed to the germs of ferment at a suitable temperature, and no pains be taken to prevent their action, fermentation will commence, and that when it has once set in, if not interfered with, it will never cease until the wine turns into vinegar. Nature has to be interfered with to prevent the fermented wine becoming vinegar, just as much as it does to prevent the grape-juice, or unfermented wine, becoming fermented, or the meat becoming putrid, and no more; and the Lord has so ordered the course of nature that man must take care of the good things which He has provided for his use, and not allow them to be eaten up by vermin or insects, or that unclean substance called leaven or ferment. The fact that in the case of Noah, the wine caused drunkenness, and in the other case it was a refreshing drink, is no evidence to the above writer that the two wines were of a different quality; but even such a self-evident confutation is made to confirm his "one wine theory." It is well known to intelligent men to-day, that while unfermented wine is an exceedingly nutritious and refreshing drink for weary men, fermented wine, on the other hand, contains almost no nourishment, and to the extent used it impairs men's ability to endure continuous labor; it gives little or no substance and strength to the body, it simply excites but to exhaust; and consequently men can do more hard work without it than with it.

Again, the above writer says: "But we maintain that the Bible in our English version is a sufficient guide of faith and practice, and that by the diligent study of its teachings any sincere inquirer can learn 'the duty which God requireth of man' in respect to temperance and every other Christian virtue."

And again: "When the plain, unlettered man finds in his Bible such a statement as this: 'In the holy place shalt thou

cause the *strong wine* to be poured unto the Lord for a drink offering' (Num. xxviii. 7), he would conclude that this passage showed that the wine approved by God could not be unfermented grape-juice. Who would call it *strong wine*? Yet strong wine, as that passage declares, could be offered to God every morning and evening. This statement would be to the teachable student of the Bible, content with the English Version, a sufficient proof that the theory, that only the use of unfermented wine was sanctioned by God could have no foundation in Scripture. He might think it needless to inquire further on the subject."

No wonder that the above writer is so anxious to confine the inquiry in regard to wine to the English Bible and to one or two special passages. If the reader familiar with the Hebrew language will turn to the above passage in Numbers in his Hebrew Bible, he will find that the word which is here rendered strong wine is *shakar*—sweet drink. This is the only instance in which, in the Authorized English Version in common use, the word *shakar* is translated strong wine. And even if we were to admit that the English rendering is correct, would the assumption of the above writer have the slightest foundation in truth? Good, fresh, unfermented, sweet wine, or wine preserved from fermentation, either new or old, is strong in nourishing, life and strength giving qualities, and to cheer and make glad the heart of man; whereas fermented wine has none of these qualities; but, as we all know, it is strong to cause disease, and to make drunk, mad and insane, and to destroy life. With this knowledge in his mind, which of these two kinds of wine would "the plain, unlettered man" be likely to conclude is the kind of wine "approved by God"—His own product of the vine or the product of leaven—which? The "plain, unlettered man" often has a fair share of common sense which has not been befogged by false doctrines which have originated from perverted habits.

But if the reader will remember that the Bible was translated into English during the Dark Ages, before the dawning light of this New Day, when the love of fermented wine and other intoxicating fluids and the drinking of them were almost universal among men, and men justified their use, he will see the absolute necessity, if we would understand what the Bible actually teaches upon this subject, of going back to the original languages in which it was written. The lover of his fellow-man, although "plain and unlettered," can see the necessity of doing this; and if the reader will turn to the chapters in this work on "Two Kinds of Wine," and

“Wine in the Hebrew, Greek and English Languages,” he will get some idea of the absolute necessity and importance of doing so, if the Bible is to retain its position with intelligent and “plain, unlettered” men as containing the Word of God, and our race is to be redeemed from its present fallen state.

Of what consequence in our religious periodicals are sectarian doctrines and views, which often tend to separate and even alienate those who should be united as brethren, when compared with the monstrous evils which exist all around us, such as the drinking of intoxicating drinks, the chewing and smoking of tobacco and opium, and the vain and destructive habits of our women, such as tight dressing, fashionable indolence, and the disposition to shirk the responsibilities of motherhood. These fearful evils are not only destroying the health and physical bodies of multitudes of our men and women, and impairing the stamina or constitutions of their children; but they are slowly but surely destroying all chances for healthy spiritual life in the soul, or the life of the love of the Lord and the neighbor which is heavenly life; and substituting the life of hell, which is the life of love of self and of the world, or the supreme love of selfish and sensual gratifications, without regard to use or to the command clearly written in their physical and spiritual organizations and in the Word of God—Thou shalt not kill. O, clergymen of the Christian Church! How can you encourage the circulation of religious periodicals among your people which are silent in regard to such evils, and the sophistical arguments and fables by which they are justified? And, above all, how can you approvingly or silently see periodicals circulated among the unperverted young men and maidens under your charge, who look to you for guidance, which by baseless assumptions and groundless arguments and false representations, strive to justify the use of intoxicating drinks as beverages, and even in the sacred ordinances of the Church?

The editors of another religious periodical say that a Christian of this New Age “Cannot, as a rational man, term intoxicants a curse and profess belief in the Divine revelation, which commands the use of an intoxicant in the most Holy Sacrament.”

A strange assertion, indeed. If the idea, so baldly and boldly promulgated above in a religious journal, that Divine revelation commands the use of an intoxicant in the most Holy Sacrament, does not shock every “rational man” and earnest Christian, we do not know what would do so. There is not a single sentence in the Word of the Lord, nor a single passage in the Writings, nor a

fact in science, which will justify the above statement. The Word, the Writings, and science proclaim a totally different doctrine.

Let us look at this subject for a few moments, simply in the light of the Sacred Scriptures and the science of correspondences.

We know that fermented wine and other drinks or substances which contain alcohol, are intoxicants; and that unfermented wine never causes intoxication. There is no question but that fermented or intoxicating wine is the natural correspondent of the wine, which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps;"—the wine of which we are told in Jeremiah li. 7, "the nations have drunken," "therefore the nations are mad," or the wine which we are told in Prov. xx. 1, that it "is a mocker, and that it biteth like a serpent and stingeth like an adder."

The wine which causes drunkenness Swedenborg, as we have seen, compares, as to its inherent life or ability to affect man when he drinks it, to falses from evil, in the following clear and distinct language, without any reference to its abuse, or excessive use. It is of the quality of the wine itself of which he speaks. "Falses not from evil may be compared to waters not pure, which being drunk do not induce drunkenness; but falses from evil may be compared to wine [Mark the language, gentle reader.—E.] and strong drink that induce drunkenness; wherefore also that insanity, in the Word, is said to be effected by wine, which is called the wine of whoredom, and the wine of Babel in Jeremiah li. 7: 'A cup of gold is Babel in the hand of Jehovah, inebriating the universal earth, the nations have drank of her wine, therefore the nations are insane.'"—*A. E.* 1035.

It would have been impossible for Swedenborg, as an intelligent man, to have used the language above if he had not been aware of the fact that there is wine which will not cause drunkenness; and the same is true of strong drinks.

Look at the following clear and distinct statement as to the correspondence of fermented wine: "To be made drunken is to be led into errors by false reasonings and by wrong interpretations of the Word; wine denotes the false grounded in evil."—*A. C.* 8904.

Again Swedenborg says: "The reason why the false which gives birth to evil is signified, is because, as wine intoxicates and makes insane, so does the false; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed,

when nothing is believed which is not comprehended ; hence comes falses, and from falses evil " (*A. C.* 5120). Again we are told that "To be intoxicated from the cup, is to be insane from falses."—*A. C.* 5120, 9960.

An intoxicating or fermented wine is always the product of leaven. Not a single drop of it is ever found in the healthy, sound fruit of the vine. Swedenborg says that leaven signifies "the falsity of evil" (*D. P.* 284). And again he says it signifies "The evil and the false whereby things celestial and spiritual are rendered impure and profane."—*A. C.* 2342.

And in regard to things leavened we are told that, "What is leavened denotes what is falsified" (*A. C.* 8051). "The thing falsified which is signified by what is leavened, and the false which is signified by leaven, differ in this, that the thing falsified is truth applied to confirm evil, and the false is everything contrary that is contrary to the truth" (*A. C.* 8062). Leaven is so frequently commanded not to be eaten, because in all things it is necessary to guard against the false, for the false destroys good (*A. C.* 7909). Leavened bread after being baked is, to a great extent, purified by heat, the life of the leaven cells being destroyed, and the poisonous and unclean products of leaven driven off while baking ; and, as unbaked leavened dough is rarely if ever eaten, it is manifest that the commands against eating that which was leavened were principally directed against leavened wine and other fermented fluids, and food mixed with such fluids. The orthodox Jews to-day and their race have always understood that the prohibition included fermented wine and all fermented drinks. Leavened substances cause natural drunkenness, as what is falsified causes spiritual drunkenness. Unleavened wine and other unleavened natural substances never cause natural drunkenness ; and even our opponents admit that unperverted spiritual truths never cause spiritual drunkenness. Can we for a moment question but that the causes of natural drunkenness correspond to the causes of spiritual drunkenness ?

Now, can any intelligent Christian man believe that a wine thus produced, and which clearly corresponds to the worst kind of falses—to falses from evil—as can be seen above, is a suitable wine to be used at the most Holy Sacrament ? If any one does so believe, let him read the following from the last great work written by Swedenborg.

In speaking of the effects of the doctrine of "Justification by faith alone" on such of the clergy as are strongly confirmed in

this false doctrine, Swedenborg says : “ And since they are intoxicated in all their thoughts by that doctrine, just as if they had drunk of the vinous spirit called alcohol, therefore, in such a state of inebriation they cannot discern this most essential tenet of the Church, viz., that Jehovah God descended, and assumed the humanity.”—*T. C. R.* 98.

We are told by Swedenborg that “ the wine which Noah drank, and with which he was made drunken, denotes the false principle with which that Church in the beginning was imbued.” And again he tells us that : “ The wine with which Noah was made drunken signifies what is false.”—*Arcana Cœlestia*, 9960.

That fermented wine always has a bad signification is beyond question, for it always contains the vinous spirit called alcohol, and vinegar ; neither of which has a good correspondence.

“ The reason why,” says Swedenborg, “ no leaven and honey were to be in the meat offering was because leaven in the spiritual sense denotes the false derived from evil, and honey denotes external delight thus commixed with the delight of love of the world, by which also celestial good and truths ferment, and are thereby dissipated ” (*A. C.* 10137). Thus we are told that celestial goods and truths are dissipated by fermentation, precisely as we know that the good and nourishing parts of the juice of the grape, which correspond to goods and truths, and which nourish the natural body as the latter do the spiritual body, are dissipated by natural fermentation. In neither case are the good and useful things annihilated ; but spiritually the good and true are perverted into the evil and false ; and naturally the corresponding substances in the juice of the grape are changed into alcohol and other poisonous substances, which correspond to evils and falses. There is the most wonderful correspondence not only between all natural and spiritual things, but also between all natural and spiritual processes, changes and products ; the natural answering to the spiritual in every particular.

It is only by ignoring the science of correspondences, the express teachings of the Word, the Writings of the Church, and of science, that the advocates for the use of fermented wine as a communion wine and as a beverage, are able to make even a show toward sustaining their views.

An intelligent lay Christian brother writes : “ As far as the mere name WINE goes, I think it has been shown that the name *wine* is applied to both fermented and unfermented. The only question is to determine which kind of wine is the proper corre-

spondent. One little point comes to my mind just now which I do not recollect that you have used. In it is an argument by inference. You can find the verse. I do not recollect it exactly, but it is where the Lord says, 'No one having drank *old* wine straightway desireth *new*, for he says the *old* is better.' That is, those confirmed in *old* or false doctrines will not listen to the *new* doctrines. The inference or supposition *may now be drawn* from these words that in the Last Supper our Lord would not use *old* wine, but *new* wine, corresponding to the *new* doctrine. Why may not, then, the *new wine*—or must—an *unfermented* wine, have been the wine used?"

It is beyond question to every one who has examined both sides of this wine question carefully and without bias, that the only wine suitable for use as a communion wine and as a beverage is unfermented wine, new or old. The reader should remember what our opponents strive to ignore, that the word wine when used in the Sacred Scriptures and in the Writings of the Church, may signify either the unfermented or fermented wine, as shown in the preceding pages: and that the word must (Latin, *mustum*), or new wine, generally means the unfermented juice of the grape, when named in the Word and in the Writings. Only in one or two instances in the Word have we any reason to suppose that it refers to the fermenting juice of the grape. Wine is a generic name. The fresh unfermented juice of the grape is called wine, both in the Word and in the Writings, as in the following instances, as we have shown.

"And I took the grapes and squeezed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. xl. 11). "This (the last statement) signifies the appropriation by the interior natural, as appears from the signification of to give the cup, thus wine (*vinum*) to drink, as denoting to appropriate" (A. C. 5119-20). Here Swedenborg calls the juice of the grape, *just squeezed from the grapes, vinum*. Again: "As grapes represent charity, so does wine (*vinum*) the faith thence derived, because it is obtained from grapes" (A. C. 1071).—Not from the destructive action of leaven upon the juice for days after it has left the grapes.

It is difficult to estimate the amount of harm which has been and is now being done to the Church by those religious periodicals which advocate the use of intoxicants as in accordance with the Word of God; because they are supposed by many to represent the views of the Church. First: they have given to those who have

little knowledge of genuine Christian doctrines, but who are in the good of life, and in the sincere effort to shun the most direful evils of the age as sins, the impression that the Church teaches that intoxicating drinks are good and useful, and that total abstinence and prohibition are wrong; and thus they have placed stumbling blocks in the way of such people, who are in the effort to shun evils, and are causing many to fall. Second; by justifying and thus encouraging those who are either habitual or occasional drinkers to continue on in habits which are sure to injure and endanger all, they lead not a few to the "enormous sin of drunkenness." We shall never in this world know the number of men and even women who have consequently been destroyed, nor the wretchedness which their families and friends have endured. Third; by representing to the young that intoxicating wine is not only suitable, but desirable, for use if moderately used, they encourage them to enter without hesitation upon the road which leads so many to ruin. We shall never know the harm which has been and will be done by this advocacy of alcoholic drinks. As has been said of a certain Doctor of Divinity by a distinguished writer, the writers who justify the use of intoxicating wine take "no account of that mighty, mastering appetite for 'intoxicating drinks' which is produced by their moderate use. This is the key which unlocks the mystery of drunkenness. The use of alcohol deteriorates all the vital functions; hence the craving for this poisonous, irritant stimulant. No barrier can resist its gratification. Self-respect, home and family, all the interests of earth and heaven, are buried in one common ruin by the desolating scourge of drunkenness which follows."

Who can estimate the injury to the Church when such periodicals, under the sanction of the general body of any Church, are sent into families to be read by parents and children? Is it strange that careful and conscientious parents should commit to the flames, as they sometimes have done, those numbers which contain such sermons and articles as have been commented upon in this work? An intelligent, earnest Christian lady wrote some years ago: "I dare not allow my son to read the (naming a religious paper), or to lend it to my neighbors until I have examined it, and am sure that it contains nothing which will justify or encourage the use of intoxicating drinks."

An intelligent physician wrote to a clergyman as follows: "I must now beg your indulgence while I introduce a matter which is, to my mind and that of my wife, of grave interest.

"We formerly took the ———— and also the ————, and have frequently had a number of the ———— (naming three religious papers) sent to us. * * * Now, you can scarcely imagine our surprise and chagrin on receiving numbers containing articles that we did not think proper to distribute among our neighbors, or fit to be seen by our son and daughter-in-law ; so we committed them to the flames. One man asked me what was the reason he did not receive such and such a number ? And when I informed him he was much surprised. * * * I allude to those flippant articles against the efforts of so many good people who are trying to suppress the greatest evil that afflicts the Christian nations to-day. The writers in ———— may be men of erudition, but it is sad to think that such men should base a sophistical argument upon a false basis to sustain an evil.

"In the last number of the ———— is an editorial of this kind, but so finely worded as, no doubt, to elude the notice of the casual reader. I allude to the argument that evils can only be suppressed from within, or, rather, be eradicated from within. This argument is a plausible one ; but cannot the writer comprehend the fact, that suppressed evils do not become potent, so to speak ? — that the ultimated act of evil is what gives the cause its potency ?

"If the views of these eritics are sound and logical, why not abolish all civil laws, and work upon the lawless element of society from within ? If the upas tree be kept from flourishing by suppression, the surrounding valley will not be covered with the whitened bones of hapless animals that otherwise would have covered it. Or, in other words, if the evil cause is not ultimated, society at least will be protected. While I would not be uncharitable, it does appear to me as if such false reasoning must have evils of life as a basis to rest upon. The evils of such individuals may not be eradicated by prohibitory laws, but if held in abeyance the evils would be more accessible from within than while in full potency by ultimatum. * * * Although the three Church periodicals use just such arguments as ———— and ———— used, which were printed by the hundred thousand for campaign documents in favor of the whisky party, surely these men might say with the Greek philosopher of old : ' What great evil have we done, that such men should praise us ? '

Now, brethren and sisters of the Christian Church, we are responsible for this great evil in the Church, in so far as we encourage and patronize these papers.

If there is any effort for the lessening of an evil that should

receive the sympathy and co-operation of all Christian men, we think the endeavors that are being made to lessen the use of intoxicating drinks and to reform those who are victims to their use, should receive it. To this benevolent end, men have devoted their time and substance; and through their efforts many a man—aye, and woman, too—who was a slave to the passion for drink, has been enabled to overcome his evils of living, and now “clothed and in his right mind,” is “sitting at the feet of Jesus.” But the men engaged in this work know that the devil of drink must be cast out before any heavenly spiritual influence can flow into the heart and life. What can be thought, then, of a religious paper that writes as follows concerning these efforts of which we are speaking:

“Organizations are formed throughout the land, the business of which is to grapple with the manifestations of the evils of society. This class of regenerators of mankind have outer rules and regulations for the cure of every evil. They prescribe the taking of vows, and lay down the laws of behavior that will lead to all righteousness. Thus they are ever wrestling with the outer effects of evil without effecting a cure. They do not attack the disease at its fountain head.”

Yes, all the Churches in the world are ostensibly established for this express purpose; and for this purpose were the Divine Commandments given; and the latter are laws of life, and “outer laws of behavior,” obedience to which can alone “lead to all righteousness.” The murderer, thief and adulterer must repent and stop murdering, stealing and committing adultery, before they can by any possibility become “spiritual men.”

If to voluntarily stop doing evil acts, because it is wrong to do them, and because the effects of such acts are harmful to us and others, is to do nothing toward “effecting a cure,” then we greatly mistake the true doctrines of the Christian religion. We are first taught to look to the Lord, and repent and shun evils; then we may, with the help of the Lord, be able to stop thinking of them, after which we may be able to stop desiring to do them, and finally to hold them in aversion. This is the order of regeneration, as we understand it. Let us take a single illustration of this doctrine, where we can clearly see its truth.

A man imbibes falsities in regard to the use of intoxicating drinks, and knows by observation that their use is attended with danger to his health, reason and life, and to the happiness of his friends; if, then, knowing this, he commences drinking such drinks, he is liable soon to become so infatuated as to believe that

he can continue to do so with impunity ; notwithstanding the fact that multitudes around him are suffering untold agonies of body and mind, and not a few are dying from delirium tremens, drunkenness and other diseases which are caused by such drinks. "To be intoxicated by the cup is to be insane from falses" (A. C. 5120, 9960), not from truths. Spiritual drunkenness consists in men "believing nothing but what they can sensually understand" (A. C. 1072), and thence "becoming insane in spiritual things" (*Ib.*) "in consequence of imbibing falsities" (9960). If the drinker persists in the use of such drinks, and follows the full bent of his appetite which demands a steady increase of the quantity used, as multitudes do, he is quite sure to become a "bond-servant" to his perverted appetite ; and to become insane from the falses which he has imbibed in regard to the use of intoxicants ; and thus he becomes pre-eminently a spiritual drunkard as well as a natural drunkard, "believing nothing but what he can sensually understand." (A. C. 1072.) Sensually, every glass which the drunkard or hard drinker takes, delights and gratifies his debased appetite ; it relieves the craving, the aches, pains, and despondency which previous drinking has caused, and makes him feel good. How can he believe to the contrary from what he can thus "sensually understand" ? Now, we ask the intelligent reader if it is possible for a man to be cured of spiritual drunkenness before he has taken the first step toward the putting away of natural drunkenness, as represented by the above writer ? Can a man cease to love evil and apply himself to good, while he continues to think and do evil ? Must not the work of reform commence in abstaining from evils ? Must not John the Baptist precede the coming of the Lord ?

The first step which a man who loves intoxicating drinks can take, and must take if he is to be saved from his evil life, is to hearken to the truth, look to the Lord for strength, and stop drinking intoxicating drinks.

Swedenborg says : "Man is able of himself to abstain from evils, but he cannot of himself receive good ; the reason why man of himself abstains from evils is, because the Lord continually flows in into the will of man with that endeavor, and thereby puts in him freedom to desist from evils, also to apply himself to good ; the Lord likewise gives him the faculty of understanding truth, but the reason why he does not understand is, because he is not willing to understand, and this on account of evil which is of the

life ; for the false defends evil, and truth condemns it."—*A. C.* 8307.

Is there no advantage in a man's shunning a life which is sure to endanger and may destroy "his intellectual faculty, whereby he is a man ; which hastens his death, damages his body, and wastes in extravagance what might be of use to many"?—*S. D.* 2422.

The outer effects of the evil of drinking intoxicants are unnatural excitement, drunkenness, disease, poverty, crime, insanity, and premature death ; which certainly are worthy of and should and do receive some attention. But does the editor of the above periodical not know that the chief efforts of our temperance organizations are directed to the prevention of drinking, and not, as he represents, simply to the outer effects of drinking, and consequently that his accusation that "They do not attack the disease at its fountain head," is unjust ? When Church temperance societies teach and lead the young, as they do, to shun the drunkard's cup, its use being injurious, dangerous and consequently sinful ; and persuade the drinker to stop drinking, and thus to co-operate with the Lord who has given him, as we have seen above, the ability to do this, how can an editor of a religious paper make such representations and statements against the efforts of his brethren to benefit their fellow-men ?

It is unquestionably true that the publication of such articles as the one we are noticing, and as have appeared in other religious papers, has been one of the chief causes why so few attempts have been made to organize temperance societies and "Bands of Hope" among our religious societies in this country, while our English brethren are so active in this great work. We can never estimate the injury which has been done thereby to the Church in this country by such articles as these we have quoted. And yet, perhaps, in the Providence of the Lord, it has thus far been overruled for good ; for, unquestionably, the false and pernicious teachings of these periodicals upon the questions of intoxicants, total abstinence, etc., so often reiterated, has led to a more careful and critical examination of such questions than would have been made for many years, had it not been for these journals. And the course of some of their editors in excluding the replies of their opponents from their columns, has led to the truth being much more extensively circulated than it could have been through these journals alone.

Do the editors of religious papers and the teachers in theolog-

ical schools think that their periodicals and institutions will be sustained by men and women who care for the welfare of their children, and wish them to lead orderly and Christian lives, so long as they continue to directly uphold the use of intoxicating drinks as beverages? or that they will care to have those children look up to and reverence as religious guides young men who are violating (and likely to teach and lead others to violate) the prohibition that was given to Aaron: "Do not drink wine, nor drink that maketh drunken, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die—that ye may put a difference between holy and unholy, and between unclean and clean"—Levit. x. 8-9 (A. C. 1072). Do our editors think that there is no difference between holy and unholy and between unclean and clean: and that they can teach the people, by their sermons and periodicals, that it is right to drink "wine and drink that maketh drunken," and yet be sustained by the laity of the Church? This can only occur in a Church which is either approaching its consummation or is consummated.

Christian organizations can never prosper as they should until this fearful evil of drinking intoxicating wine and whisky is put away from their social life, and fermented wine is discarded from their communion tables. The religious sentiments of the people are against the use of intoxicating drinks: and the spirit and science of this new age are speaking against their use in tones which cannot be withstood by any religious organization, which would continue to command the respect of the intelligent and conscientious portion of the community. These are earnest but not unkind words.

But the Church as an organization must not only not discourage, but it must countenance and aid this work of leading those who are bound in evils of life, into such a state of freedom as will enable them to receive the life which flows in from the Lord: for this work, in order to be made fully successful, must be a work of the Church. Nor will its benefits be confined to those only who are saved by it. It will help our young people to remain in the Church, by giving them something to do, not only for those in the Church but also for those around them outside of the Church; and thus, by showing them that are without that the Church of Christ is a living, working organization, and that it is doing its mission of mercy to men, it will lead them to feel that the Church is really an ark of safety.

We need, above almost everything else, that many of our re-

ligious periodicals should be renovated, so that they can enter our homes laden with the truths of our Lord's Church, without countenancing, or excusing or encouraging the use of intoxicating drinks; and so that they will assail, without fear or favor, the various dreadful evils which are both physically and spiritually so destructive to the human race, instead of being either silent or directly opposing needed reforms. Such periodicals would command the respect of the multitude of men and women, who, belonging to no Church organization, are striving to shun evils, and would favorably impress them toward the heavenly doctrines. Such periodicals would enter the drunkard's home, conveying wholesome words of warning to the evil-doer, and of hope to the worse than widowed wife and fatherless children, encouraging them to bear their great sorrow—unsurpassed by any on earth—with Christian patience and fortitude, and to look to the Lord for help and strength. But send a paper or periodical which either advocates, or excuses and justifies, and thereby encourages the use of fermented wines and other drinks of an intoxicating nature, how different the result. Only the tippler and confirmed drunkard in the family will be attracted to such a paper, and to the Church whose doctrines it advocates. To the poor, broken-hearted, crushed mother, who is suffering mentally and physically as only the wife of a drunkard can suffer; and who is struggling for life, and to feed and clothe her half-starved and ragged children; what consolation or encouragement does it give to such a needy one, as she reads and perceives that the periodical encourages her children to follow in the footsteps of their drunken father, by countenancing the drinking of fermented wines and liquors—*temperately*, of course? That which may encourage her children to enter on a course so fraught with danger, may encourage yours and ours, dear reader. Do you feel like taking such a fearful responsibility? We do not.

We need also that our periodicals should, first of all, teach men, women and children what are the individual evils which are so destructive and injurious to our race, both physically and spiritually, and then teach them to shun such evils as sins against God; and that to shun evils as sins against God is to do good. To shun the use of the drunkard's cup, tobacco, opium, the habit of tight dressing, idleness, and the like manifold evils, does good by preserving ourselves free from the physical and mental suffering, and from diseases which such indulgences and habits are capable of causing; and thereby prolonging our lives and our

sphere of usefulness while we are in this world, and increasing our capacity and opportunity for good works. To shun such evils does even more good by the excellent example it sets before others, especially children, young men and maidens.

Outside of the churches of to-day is a vast multitude in a comparatively Gentile state, among whom is a field for missionary labor, "white and ready for the harvest." The printed page, especially in the form of a periodical, is an efficient, cheap and quiet missionary; and it excites little combat and jealousy. If religious periodicals were made interesting by items of news, discovery, and the arts; and especially if they were to lead their readers, as they should, to take an active interest in all the great reforms of the New Age, by presenting spiritual motives as well as natural, they would command the respect and support of numbers who do not now belong to the Church, and would quickly lead many of these into the light of the New Christianity, and into Christian Church organizations.

Has the Church any more important aims than these: both to promulgate her doctrines, and to protect her own members and the young people from the direful evils which constantly surround them? What better plan can be adopted, or one more likely to attract the attention of those around us, who are striving to shun evils, and who inwardly desire to live a pure and good life, and are therefore good ground for the seedsman?

These periodicals should be worthy of our glorious cause, and a credit to the Church which they seek to build up, by leading in every good work. A true faith is important; but a good, useful and orderly life is surely not less necessary. The two must be united, and such principles should be upheld strongly and uncompromisingly by these periodicals; for their existence on any other foundation will surely bring them to a fall, sooner or later; and deservedly so, for religion is of the life. Religious teachers and writers, and especially periodicals, in order that they may command the respect of the men of the incoming age, must point out the individual evils which are so injurious and destructive to our race, openly proclaim that they are evils, and strive to lead men to shun them as sins. A Church periodical which fails to do this at this day, has no legitimate excuse for a continued existence; and especially should these periodicals cease to lend aid and comfort to the manufacturers, sellers and drinkers of intoxicating liquors, or they need not expect to receive the patronage of the earnest men and women of the Christian Church much longer.

The Rev. Newman Hall, D.D., of London, gives statistics which show that, from the use of intoxicating drinks, *ten thousand* members are lost to the Christian Churches every year.

"In the territory covered by the United States, there have been killed in war during 150 years 600,000 persons. It is estimated that rum has killed 7,500,000 persons. The great wars of the world for twenty-five years, from 1852 to 1877, including the Franco-German war and our own civil war, cost a fraction over \$12,000,000,000. The cost of intoxicants for the same period in the United States was more than \$15,000,000,000, or more than \$3,000,000,000 more than all the wars in the world, and for every thousand killed in battle rum kills twelve thousand."—*New Republic*.

We do not expect to overcome such a fearful evil as wine-drinking in a community without a contest; for in the individual man who has acquired a taste for this seductive fluid, abstinence is a life-and-death struggle; and if he escapes a drunkard's grave, it is by a long and arduous warfare that he succeeds. The same is true in regard to tobacco.

Then, again, we have to remember, as the Rev. Dr. Samson says, that, "when any change in popular customs is proposed, the suggestion for reform implies, first, that the common opinion is erroneous; second, that interests involved are imperiled; and, third, that conduct before unchallenged is censured. This three-fold difficulty is to be met and overcome; pride of intellectual oversight; sacrifice of personal interest; and admission of faults in practice. It is easy to make, in general, the admission that no mind can have taken in the whole field of truth; that no man is wholly free from the promptings of self-interest; and that no human being was ever perfect in life. It is hard, however, to bring one's self up to the point where without prejudice, selfishness or preference, the rule of newly discovered truth, duty and Christian humility can be made dominant. If this be hard to attain in minds specially thoughtful and conscientious, it is yet harder to bring a community, or an age, up to the full spirit of reform. There has never been a great reform in social habits, in politics, in morals, or in religion, that has not required many generations to make the new view and new life thorough and pervasive."

And yet it is well for us to remember that this is a day of rapid changes—men and races must either shun evils or perish from them soon.

CHAPTER XX.

PHYSICIANS AND THE PREVAILING BAD HABITS—A DOCTOR OF DIVINITY—HIGH LICENSE—REITERATED ASSUMPTIONS, ETC.

It is unquestionably true that physicians are responsible and to blame for most of the opium eating, much of the drunkenness, and some of the tobacco smoking and chewing which are so prevalent among our people at this day.

If a physician has been taught by his instructors and by the medical works which he has read, that it is well to give large doses of stimulants, narcotics and anodynes, he is quite sure to be strongly confirmed in favor of their use; even though he may know that large doses of such remedies are only palliative at best. Again, if a physician is an habitual user of any one of these remedies, he knows that its use makes him feel good, for it palliates the unpleasant symptoms which it causes, even until he may die from its poisonous effects; and as each dose satisfies temporarily the craving caused by its use, and thus for a time affords relief, he naturally takes it for granted that it will benefit his patients; consequently, he prescribes it in season and out of season; and his patients too frequently follow his example in using it until an appetite is acquired for it, and its use becomes a habit.

Every intelligent, reflecting physician understands that large doses of stimulants, narcotics and anodynes act only as palliatives in the treatment of diseases; for the reaction which follows their use is not in the direction of health; and this is the reason why they should not be given in cases of chronic and lingering diseases; for if the life of the patient is not destroyed by their action, he is sooner or later sure to suffer more from the effects of the remedy, than he would be likely to do without it from the disease; and the necessity of taking increased doses will steadily increase; and all chances of a cure by other remedies will be either greatly diminished or entirely destroyed.

A curative remedy is one that acts in the direction of the diseased action, and which produces in a healthy person symptoms

similar to those that exist in the disease for which it is used ; then if the dose is so small as not to seriously aggravate the symptoms of the disease, the living forces react, and this reaction is in the direction of health. Even in the use of such remedies it is worse than useless to continue the remedy after the symptoms are relieved or the disease is cured. Physicians who are as well acquainted with this method of treating diseases, and with the action of the remedies which can be used in accordance with this law of cure as some are, and every physician should be, will very rarely have occasion to give palliative remedies like intoxicants, opium, etc., in large doses ; for they have other remedies far more reliable and safe in almost if not all cases, and more especially of chronic diseases.

In acute diseases such remedies, we know, will sometimes palliate the symptoms and suffering ; but they do not cure ; the cure, when it occurs, is effected by the reaction of the living forces against the disease in spite of the remedy taken. When an intelligent physician gives such remedies, he directs that when the symptoms for which they are given begin to abate, the dose is either to be lessened or given at longer intervals ; and that when they cease, the remedy is to be entirely discontinued. The conscientious physician is especially careful to see that his patient does not continue the remedy longer than he thinks it is really necessary ; for he understands fully the great danger of his acquiring an appetite for any one of this class of remedies which may control his will and make him a slave.

The writer has been led to a consideration of this subject, among the closing chapters of this work, from having recently seen circulating in our secular papers, a notice of public statements made by two men, one of whom is a distinguished prelate of a Christian Church, that after having been abstainers from intoxicating drinks for years, they had broken down from overwork ; and under the advice of physicians they had commenced the use of stimulating or intoxicating drinks ; and the reader was led to understand that, as a result of using such drinks, they were enabled to go on with their work ; and to infer that consequently it was desirable to use such drinks.

Even if we were to admit that intoxicants palliated their diseased symptoms for a time, which we are under no necessity of doing, their physicians are deserving of the severest condemnation for their utter stupidity in prescribing such remedies and allowing their patients to drift along into their habitual use, without care-

fully directing them to discontinue the remedy after the severity of their symptoms were relieved, and warning them against the danger of continuing the remedies longer. But if the directions were given, and the warning voices of the physicians were unheeded by these men, then are they deserving of censure; and especially are they deserving of the severest condemnation when they stand forth and proclaim to the world what they have done. Better, immeasurably better, would it have been for humanity and the Christian Church, if, instead of seeking relief by the use of intoxicants, and then publicly proclaiming the fact to the world; they had quietly, if need be, stepped down from and out of their vocations, and left their work to others. But there is scarcely a probability that they would have had to do this; nor have we any good reason to suppose that the use of their fermented or alcoholic drinks has anything to do with their present ability to go on with their work, except perhaps to lessen their ability to work.

Any physician who was not absolutely stupid, and unworthy of confidence, would have been sure to direct other changes vastly more important in such cases than large doses of intoxicants or of other poisonous remedies. An intelligent physician would be sure to say something like the following: "You must change your habits; use your brain (or muscles, as the case may be) less for a few days. Sunlight is the source through which vegetables, animals and men receive the ability to live healthily. You have lived too much in the shade; you must seek the light of the sun; fresh air is invigorating; you must have more of it. Exercise is all-important to equalize the circulation and give strength to all the structures of the body, and thus relieve your brain and digestion; you must have more of it. Your brain and nervous system require phosphorus; and your stomach requires the food which is demanded by different structures of the body; and such as is easily digested and appropriated. You must give up the use of superfine flour in every form, and use Graham-bread and flour; and milk and water instead of tea and coffee; eat moderately of fish instead of so much meat; use good unfermented wine temperately if you can obtain it."

Now, with such changes as are intimated above, in nine cases out of ten of breaking down from overwork, it is certain that no other remedies would be required; and it is safe to say that any patient who would recover under the use of intoxicants, would be sure to recover without them when the patient's habits of living

received proper attention ; so that we have no good reason to suppose that their fermented or distilled liquors have anything to do with their restoration to an ability to work.

But, unfortunately, so credulous are many as to the effects of any prescribed remedy which they take, that they are apt to attribute a cure to the remedy taken, even when it has seriously interfered with the vital efforts of the organism to restore healthy action. Fifty years ago patients, and even physicians, talked of the wonderful effects of blood-letting in cases of sickness, in which no intelligent physician to-day would think for moment of bleeding his patients ; for he well knows that it would not only interfere with their speedy restoration to health, but also seriously endanger life. An individual receives a cut with a sharp instrument ; if the edges of the wound are simply brought together with adhesive straps, or stitches if required, in four days the wound will be healed without any discharge, leaving simply a line for a scar. Yet almost every man and woman you meet have their remedies for cuts—their ointments, their salves, their washes and liniments. Apply any of these ; and if it chance to get between the edges of the wound, it will often take as many weeks for the wound to heal as it would days if it had been let alone ; and there will be a profuse discharge ; and an ugly scar remaining after the wound is healed ; and yet because the wound in the end heals, the remedy applied gets the credit of healing it.

To-day, fermented and distilled liquors are not unfrequently prescribed by physicians for patients suffering from fevers, or recovering from acute diseases, or who are weak and debilitated from other causes, where they are positively harmful ; and any of our more intelligent physicians never think of giving them. But we are convinced that at no far distant day the prescribing of intoxicants will be as comparatively rare as the practice of bleeding and blistering is to-day, when compared with the practice of fifty years ago. It is already passing out of the pharmacopœia of hospitals, where the greatest opportunity of testing remedies is enjoyed by the best physicians, as the reader may see from the extracts which we present :

“In hospitals where the largest amount of alcohol is used, there is the greatest percentage of deaths.”—*Dr. King, of the Philosophical Society of Hull, England.*

“I have amply tried both ways. I gave alcohol in my practice for twenty years, and have now practised without it these last thirty years or more. My experience is that acute disease is more readily

cured without it, and chronic disease much more manageable."—
John Higginbottom, F.R.S.

"As to the general use of alcohol in disease, every form of disease would be better treated without alcohol than with it."—*Dr. Benj. W. Richardson, F.R.S.*

"Alcohol may be wholly dispensed with without injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not of greater, value."—*Dr. N. S. Davis, Chicago; Dr. Stephen Smith, New York; Dr. James Edmunds, London, and many others eminent in the profession.*

A DOCTOR OF DIVINITY, AND HIS UNREASONABLE TALK IN 1887.

The venerable Doctor ——— is reported to have said before a large audience, and his sayings are floating around in our periodicals, that : "No method of fighting intemperance can stand for a moment which condemns the use of wine." And by wine he means fermented wine. The "two wine theory," we are told, the Doctor characterized as the greatest piece of stupidity which the human mind had harbored in these later days. "There is no such thing," he declared, "as unfermented wine. I defy any one to find mention of anything of the kind either in the Scriptures or in the classics."

Here we have a strong assertion, unsustained by any proof, which has been shown to be erroneous both in the light of the Scriptures and of ancient authors, by a large number of our most distinguished scholars over and over again, as the reader has seen in the preceding chapters of this book ; but if a man closes his eyes and will not examine the testimony, what can be done with him ? It is an old adage that "you may lead a horse to the water, but you cannot make him drink."

The Doctor totally ignores the fact that unfermented wine, in the very state where he was lecturing, is preserved by at least two of the processes carefully described by ancient authors ; and is sold for sacramental and medicinal purposes quite extensively. He also ignores the fact, which we have abundantly made manifest in the preceding pages, that the unfermented juice of grapes, as it is pressed from grapes and as it flows from the press, is repeatedly called wine in the Hebrew Scriptures ; and in their translation by distinguished scholars into the Greek and English languages. But we know that a man cannot see that which he is not willing to see, especially when the truth condemns that which he loves.

Again our Doctor of Divinity is reported to have said :

"I don't believe in treating, but I'll say this : If you want a glass of claret with your beef-steak to-morrow morning, and can afford to have it, and don't have it, you are a fool."

Alas, alas, poor man ! ready to ignore the testimony of the Sacred Scriptures and the sages of all ages, that fermented wine is a poison, likened to the venom of poisonous serpents, a deceiver and a mocker ; ready to ignore the poverty, sickness, crime, insanity and deaths which he witnesses around him on every hand ; and ready to commend this unclean and vile product of leaven to the children, young men and maidens, as well as adults who look to him for instruction.

In contrast with the above language of this Doctor of Divinity, we will make a few extracts from the truly Christian and philanthropic words of a scholar certainly not less distinguished than the one whose words we are considering.

Extracts from Canon Farrar's address at a reception given him by the National Temperance Society, and the Church Temperance Society, in Chickering Hall, New York, on Thursday evening, Oct. 29, 1895 :

"About ten years ago or more I became a total abstainer, because I was easily convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole nations had not only lived without it, but had flourished without it. I saw the remarkable fact that there were some twenty thousand persons in England, and that though many of them had made themselves mere funnels for drink ; though they had been accustomed to drink from their childhood ; though most of them had been brought to prison, either directly or indirectly, through drink, yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any one of them had suffered in consequence. On the contrary, men who have entered prisons sickly and blighted, have been made compulsorily sober by act of Parliament, after a few months left prison hale and strong and hearty ; and women who had been put in prison perfectly horrible and hideous in their loathsomeness and degradation, after a short period of deprivation from the source of their ruin, left prison with the bloom of health and almost of beauty."

"Already allusion has been made to your great philanthropist and politically wise Benjamin Franklin. I dare say you know how he used the words : 'Temperance puts wood on the fire, meal

in the barrel, flour in the tub, money in the purse, contentment in the house, and clothes on the bairns.' Shall I go back three hundred and fifty years and quote once more what Shakespeare said? 'O thou invisible spirit of wine, if we have no other name by which to call thee, let us call thee Devil!'"

"Alas! of every curse I have ever heard of, this is a curse in which the entail might be cut off in a single generation. And yet the race of man, bewildered by epigrams, baffled by sophistries, blinded by conceit, seduced by pleasure, and rendered callous by greed, goes on enjoying and even rewarding the production of this fatal cause of evil among themselves, until one is forced to cry, 'Let the heavens burst and drown with deluge of rain the feeble vassals of lust and wine.' Must we not feel pity for the ravages which are caused by this deadliest of all human curses? Do we not feel pity for the men whom we have probably seen and known, who because of drink are living in its pollution and going to deaths of blasphemy, and are giving back to the God who made them nothing but the dust of their mortal bodies and the shipwreck of their immortal souls? Have we no pity for the thousands who are pouring poison into the ranks of youth until its root becomes as bitterness and its blasphemy comes up as fruit? Have we no pity for the families, the husbands, and wives on whose hearthstones are burning, because of drink, the very fires of hell?"

"Have we no pity for mothers whose hearts are wrung with anguish at the fate of their offspring?"

"Here is a vice perfectly preventable stalking among us, which produces evils more deadly because more continuous than war, famine, and pestilence combined; and yet we are so cold, so neutral, selfish, immoral, and quiescent as to make no serious or united effort to grapple with that intolerable curse. If in times of war, blessed are the peacemakers; if in days of famine it is a noble thing to feed the hungry; and if in time of plague it is divine to heal the sick, then surely we must be at the last gasp of national honor; we must be in the final paralysis of national selfishness if we can tolerate the fact that this vice, producing evils so deadly and so preventable, is to stalk among us."

The same eminent divine, presiding at the British and Colonial Temperance Congress held in London, in his address said:

"I might even say that at Nazareth at this moment, when a man is drunk, the Mohammedans point the finger of scorn at him and say, 'That man is a Christian.' *We have girdled the world with a zone of drink.* Our footsteps, wherever they have trav-

ersed the world on their career of conquest—there is no blinking the terrible fact—have been footsteps dyed in blood. We have decimated the aboriginal populations—I am speaking well within the facts—by drink, and often mainly by the drink that we have introduced. They have melted before us in many cases like a line of snow before the sun. We sometimes talk of our missions to the heathen as if they were acts of splendid generosity ; I look upon them as *tardy acts of the most necessary reparation*. We have carried with us from country to country the blight and the curse without the blessings of our civilization and our Christianity. The results of our mixing with these races, in common with other European peoples, have been horrible, and it is high time that we should now make clear that the object and mission of Christian peoples is not to destroy their bodies, but to save their souls. It is high time that beautiful upon the mountains should be the feet of those that bring good tidings, and that publish peace. I look upon that as the great crusade of this generation. Our fathers went as crusaders to Palestine to rescue a material sepulchre, and we have to rescue the living temples of, in some respects, human beings for their Saviour and their Lord. I am sometimes perfectly appalled at the callousness of conscience which we still show in England on this subject. At one and the same time we are deliberately sacrificing hundreds and thousands of our sons and other races in every quarter of the globe to the hideous two-headed Moloch, of which one head is the head of spurious individual liberty, and the other head is the head of vested interests in human ruin. I do trust that, long as the struggle has been, the victory may come at last. I am quite sure that when the conscience of the English-speaking races is once thoroughly touched and roused, as two generations ago it was roused and realized for the first time—what a guilt it was that we should use the arm of freedom to rivet the fetters of the slave—so they will in time realize that it is a still deadlier and still more ruinous form of guilt to use the name and the power of Christian people to destroy the bodies and the souls of men.”

To-day, in this free country, our cities are being ruled by the saloons ; their keepers and the manufacturers of intoxicating drinks are combining and striving to control our legislatures and even our country. The children of Christian people as well as others are tempted by our saloons, and, guided by the example of those older than themselves, are constantly beginning the life which leads to the “enormous sin of drunkenness,” by drinking

fermented wine and beer; and smoking and chewing tobacco—a most deadly poison—the use of which is a most fearful and growing evil, and paves the way in a multitude of instances for the drinking of intoxicating drinks; and yet, while some of our Church organizations are aroused and earnestly engaged in combating these evils, other Church organizations in this country are as silent as the grave; and as to our Church periodicals, alas! we have seen in other pages of this work how and where some of them stand.

We appeal to you once more, brethren and sisters of the Christian Church, to awake from this most fearful slumber, and to organize temperance societies, and especially “Bands of Hope” among the young, and thus engage the rising generation early in a most useful work for each other, the Church and the world. No more needed, useful or noble work lies before us to-day than this.

We take from the New York *Star's* report of a conversation had with the Doctor of Divinity whose sayings we have been noticing in this section, the following:

“You do not believe, then, that the drinking of wine and beer inculcates a desire for stronger liquors?”

“No, I do not. I believe that a country which drinks wine or beer does not drink whisky. I believe that pure wine and good beer will spoil the sale of distilled spirits and drive them out. That is my solution of the temperance problem. I have used both wine and beer for many years, and have not experienced a desire for anything stronger; and I do not believe that I am different in this respect from other men. I think it will be a good thing for the country when our wine product is greatly increased, and a pure, healthy wine is within the reach of all at a small cost.”

“But does not the Scripture say that wine is a mocker and strong drink is raging?”

“Yes, and it says many other things of similar purport, but in every one of them the command is not against the use of wine, but the abuse of it. It is the excess that is sinful.”

By consulting the chapter in this work on drunkenness in wine and beer-drinking countries, the reader can see how far from the truth Doctor —— is in his belief and representations as to the effect of wine and beer drinking. In fact, the reader has only to look around him in New York, and in every other city and village in our land, to see that the representations of the Doctor have not the slightest foundation in truth. With perhaps the exception of

some of the sons of drinking parents, young men do not commence by drinking distilled liquors, but they commence by drinking wine and beer in fashionable saloons; and while many may restrain their appetites and never crave stronger drinks, we know that multitudes do not do this. Then, again, we have no worse drunkards than wine and beer drunkards; and all the drunkenness condemned in the Bible, was from drinking wine and fermented drinks, for they had no distilled liquors in those days.

Can any intelligent *free* man for a moment believe that when we are told in the Bible that wine is a mocker, and that at last it "biteth like a serpent and stingeth like an adder," and when it is compared to the poison of serpents and cruel venom of asps, no reference is had to the quality or character of the wine, but simply to its excessive use? What nonsense to think thus. It is surprising to what an extent a strong confirmation in a false doctrine as to wine, and the drinking of fermented wine, will blind entirely to a correct view of these subjects, the eyes of otherwise clear-sighted men.

As bearing upon this question, we take from a recent number of a monthly periodical, the following communication:

"*To the Editor:*

"DEAR SIR,—A writer in your *Journal* represents truly that it is a misfortune in the discussion of a question like that of the use of wine, when writers are controlled more by sentiment and prejudice than by rational and philosophical truths, and seek for that which will confirm their own ideas, while ignoring everything which does not accord with their views. Take, for instance, the example given by the above writer as an illustration, where the command of the Almighty to Aaron is cited:—'Do not drink wine nor strong drink when ye go up to the tabernacle of the congregation,' etc.; and he stops there and omits what follows, which is absolutely essential for correct understanding of the passage quoted, as the reader will see; for the remainder is as follows: 'Lest ye die; that ye may put a difference between holy and unholy, and between clean and unclean' (Levit. x. 8-9). Leaven and all things leavened are represented as unclean in the Word of the Lord, and it is evident that this command had reference simply to fermented or leavened wine and strong drink (they had no distilled liquors then), and had no reference to unfermented wine or unfermented strong drink. In fact, a distinguished scholar of the last century, long before the Temperance reformation had com-

menced, translated the first part of the passage as follows: 'Do not drink wine nor drink that maketh drunken,' etc. It is evident that the writer in your *Journal* has an idea that there is but one kind of wine, and that a fermented wine; for if he had recognized the fact that 'the best of the wine' was unfermented wine, and 'the best of the oil' was unrancid oil, he could not have made the representations of there being a conflict with other portions of the Scripture which he has made. As to the recognized existence of two kinds of wine, I would present to your readers the views of Canon Hopkins, in his work, 'Holy Scripture and Temperance':

"It must always be insisted upon, and it ought always to be remembered, that "wine," in Holy Scripture, is a general and an inclusive term. It is manifest that *some wine* mentioned in Holy Scripture was intoxicating; but it is certain the word *wine* is also used for the fresh unfermented juice of the grape, and for the must or sweet wine or new wine which was not intoxicating. The fruit of the vine and the juice of the grape are symbols of heavenly blessings; the fiery cup which results from fermentation is the type of the fierce wrath of God!

"When we compare the two assertions, "Wine is a mocker," and "Wine maketh glad the heart of man," it is scarcely possible to believe that the word "*wine*" means the same identical thing in both sentences. Yet it seems to be generally supposed that it does. Why should such an assumption be made without any attempt at proof? Is it usual for any accurate writer to employ a word in this way, unless he is aware and his readers are aware that the word is in fact used to describe two different things? Much less is it to be thought that holy men of God, who spake as they were moved by the Holy Ghost, could speak otherwise than accurately. Now, the juice of the grape in its natural state is wholesome and nutritive: it is a cordial and a tonic. But after fermentation it loses most, if not all, its nutritious qualities, and is indeed a "mocker." It is pleasant to the taste, refreshing at first to the spirits, but very soon "it bites like a serpent and stings like an adder." The real question is very simple. It is a question of fact. Is the word "wine," used in Holy Scripture as the name of both these liquids? That it is so used, no impartial inquirer can justly deny."

JOHN ELLIS."

HIGH LICENSE.

Recently much has been said in favor of this system as a restriction on the evils that flow from liquor selling. It has been

claimed by its advocates that it would lessen the number of saloons, improve their respectability, and diminish the amount of intoxicating drinks used ; and that the money received would do something toward reimbursing the community for the cost of the pauperism, misdemeanors and crimes that are directly chargeable to the liquor traffic. Where the experiment has been tried it is very doubtful if any good has resulted from high license. In the city of Chicago, for instance, Rev. Herrick Johnson, D.D., tells us that the change from \$103 in 1883-4 to \$500 in 1884-5 lessened the number of saloons less than one-twelfth, or only from 3,682 to 3,336, which is scarcely worth speaking about. Concerning the character of those closed, he says :

*"The saloons thus closed were the most orderly, the least patronized, and the least objectionable in the city. * * * This is no mere guess. The writer has himself personally interviewed the policemen on their beats, the police headquarters, the Mayor's office, and the License office, and from all four quarters he has received just one testimony—to wit : the gilded saloons are all running as usual, every low dice has been kept in full blast, Chicago's 'Black Hole' is as black as ever, and along all the main arteries and thronged ways of the city not a saloon has been closed.*

*" 'Better saloons' is the third item claimed for the High License side. Here we demur. This was the promise. But it has been an apple of Sodom, turning to ashes. For proof, we cite the testimony of Chicago's officials above referred to. We cite, also, this terrible arraignment by the last grand jury of Cook County : 'Dives of the lowest order defy the city ordinance by keeping open from dawn until midnight, and from midnight till dawn, wherein congregate disreputable women, thieves and criminals, well known to the police. * * * What is known as the 'dago shop nuisance'—the toleration of dens of iniquity, on prominent thoroughfares, under the guise of oyster and ice-cream saloons, but which are licensed to do a dram-shop business by the city of Chicago—is becoming entirely too prominent. To such places may be traced the ultimate ruin of thousands of young girls and unsuspecting females.*

*"We cite, further, the testimony from Nebraska, where the license fee is \$1,000. The man who drafted the bill, and urged it through the Legislature, says : 'The effect has been a bitter disappointment, increasing the worst evils of the traffic.' The *Christian Hour*, of Omaha, says : 'It has sent the saloons more than ever*

into politics. * * * The whole system of license has corrupted our police force and lower courts, until it is a mockery to call them courts of justice: they are dens of thieves. Gambling hells are open at \$25 a month, generally in connection with the "tony" saloons.'

'All this is in exact accord with the nature of the case. You cannot improve an iniquity by washing it. 'Better saloons' is better badness, improved vice, a moral contradiction. Vice gilded is simply a smoother road down-hill. The better you make a saloon, the worse you make it for unwary feet. Ask the mothers whose boys are first learning to be out after night-fall. The swirl of the pool at the outer and alluring edge is no 'better' than the swirl near the center, where the man goes down. By what possible trick of moral legerdemain can the saloon that makes candidates for perdition, be made an 'improvement' on the saloon that sends men on into perdition? Those 'thousands of young, unsuspecting girls' that the Chicago police testify of before grand juries—can they be gotten into the vilest doggeries? Not at the first! The bait must be gilded. Will you call that gilded bait 'better'? Your candid judgment on this point, good reader! Is not the saloon we license, that sells drinks by the glass, under whatever guise, a moral abomination? And now, with the scales in our judicial hands, must we not refuse to let this item, 'better saloons,' go to the High License side?

'*Less drinking*' is a fourth item claimed for High License. Again we demur. As against any perceptible diminution, we appeal to the testimony. W. H. Harper is the author of the Illinois High License law. The next year after the law went into operation, a bill was reported to the Legislature reducing the license. Mr. Harper said, in opposition to the reduction: 'There will always be enough dram-sellers to *fully supply* the public appetite; and there is no danger of any citizen suffering thirst under the existing law while he possesses a nickel to pay for its alleviation.'

'Again: sixty-four men, whose political antecedents were unknown, living in different parts of Illinois, and selected at random, were recently asked by *The Voice*: 'Is there any evidence of less drinking under the High License law? Four answered, "Yes," and sixty, "No."'

'As to Chicago, look at these official figures for the city, copied from the annual police reports, and judge whether they point to 'less drinking' under the reign of High License:

Year.	Total Arrests.	Arrests for Drunkenness and Disorder.
1881.....	31,713.....	16,146
1882.....	32,800.....	18,045
1883.....	37,189.....	21,416
1884.....	39,434.....	23,080
1885.....	40,998.....	25,047

“And now, in the light of these figures, read again that fearful arraignment by the grand jury: ‘The toleration of dens of iniquity on prominent thoroughfares, licensed to do a dram-shop business, is becoming entirely too prominent.’ And this, after two years of the Harper High License law! Clearly, if we hold the scales with judicial fairness, and let this item, ‘less drinking,’ go to the side of High License, it must be as the infinitesimal dust of the balance.

“‘*A step toward Prohibition*’ is a fifth item urged in behalf of this new device. This was the theory of many good men when the Illinois High License law was pressed for adoption. But the facts have exploded the theory. They proved High License a bar to prohibition, not a help. Millions of dollars from the saloons for revenue, make the saloon a power in politics and legislation that it never was before. A vote for Prohibition in Illinois now means a vote to throw away five millions of dollars of license revenue! That kind of thing is not likely to make prohibition sentiment. Even when, after a year’s operation of the law, a bill was introduced into the Legislature to reduce the license to \$250, it was strenuously and vehemently said: ‘No; gentlemen! To reduce the license *will derange and throw into confusion the finances of a thousand cities, towns, villages, townships, and other municipalities in the State.*’ That appeal was potent against reduction. How doubly potent it would be against wiping out the income altogether.”

Many tax-paying voters will not stop to think that, for every dollar received for licenses to sell intoxicating drinks, be they high or low, the tax-payers will have to pay many dollars for the support of police officers, courts, prisons and paupers; to say nothing of the poverty, crime and wretchedness which result from the sale of such drinks.

When the Rev. Mr. Johnson tells us, as he does, that: “Towns in Illinois having voted ‘no license,’ for years, are now, through the temptation of this large revenue, voting in favor of license,”

we may well hesitate before we either encourage the idea of or vote for "High License."

The reiterated assumption and erroneous statements of the advocates for intoxicants, upon which to found their arguments to justify their use, are something marvelous. Below, the reader will find samples which have appeared from the pen of a correspondent in a religious periodical while the writer was preparing the last part of this volume for the printer. Although similar to others which have already been noticed in the preceding pages, still, as there is a little variation, and they are the last which have come to hand, we will insert them with most of the writer's reply to the same, which was inserted in the same periodical. We will do this even at the risk of repeating some things which have been said in the preceding pages.

MR. EDITOR—*Dear Sir*,—I notice a few statements on page 105 of your journal, which, in my opinion, should not be allowed to go unnoticed. 1. "Neither fermented nor unfermented grape-juice can be 'literally' called 'the fruit of the vine,' according to common usage." The Lord called one of these fluids "the fruit of the vine;" the question is, which? The unfermented juice of grapes is certainly all the product of the vine, and has a most wonderful resemblance to blood, as it contains almost all—if not all—of the constituents which are required to nourish and sustain the material body. It has albumen for the brain, nerves, and muscular system, the alkaline salts and acids for the harder structures, and the sugar for supplying heat, all in an organized form exactly adapted for use. It is strictly a healthy, nourishing, life-giving fluid—and it is safe to say that there is no other liquid product of the vegetable kingdom which equals it in these respects. On the other hand, not a single drop of fermented wine was ever found in sound, healthy grapes; not a drop of the fluid—alcohol—for which men seek fermented wine, was ever produced in healthy or sound grapes. The essential products of fermented wine are all the products of leaven—an unclean substance, consequently fermented wine makes men sick, insane and drunken—and almost all of the nourishing ingredients which were created in the grape have been decomposed, precipitated, or cast out by the leaven. Now, can any intelligent man have any doubt which of these fluids the Lord would be likely to call the fruit of the vine, when He was so careful not to use the word "*Oinos*," which included fermented as well as unfermented wine?

2. Again, says your correspondent : " Few, I fancy, will deny that fermented grape-juice is enjoyed more than unfermented." Place the two to the lips of a child or to the lips of a man who is not accustomed to fermented wine, and see which will be preferred ; it will not be the product of leaven.

3. " No one denies it is the ' nature ' of grape-juice to ferment, or that it will ferment if the art of man do not prevent that process," says your correspondent. Every intelligent man who has carefully examined this question denies that grape-juice ever ferments of itself—it is fermented ; and when this process has once commenced it never stops until the wine becomes vinegar, unless " the art of man " interferes with the process of fermentation ; and man has to interfere with it to prevent its becoming vinegar, as he has to do to prevent it from fermenting at all when fresh. It is no more the nature of grape-juice to ferment, than it is for fresh meat to putrefy, or woolen cloth to be eaten by moths, or wheat to be eaten by rats or mice. The Lord has given to man reason, skill, and the ability to work, to preserve his food and raiment from being devoured and decomposed by such unclean agencies. The germs of leaven or ferment from the atmosphere, and from the surface and stems of grapes, fall into the juice when the grapes are crushed, precisely as the germs of the putrefactive ferment do from the atmosphere and from the skin of an animal when the skin is removed ; and, if the temperature is favorable and no measures are taken to prevent it, in a day or two these germs will be developed and commence their work of destruction upon the nourishing substances in the grape-juice and in the meat, precisely as rats and mice will upon the wheat when threshed and left exposed where they abound ; and the nourishing substances stored up in the juice of grapes are devoured and decomposed by the leaven cells, as are those in the wheat by the rats. The misfortune in the case of the wine is that the leaven lives in the wine, and the products of the decomposition remain in it ; and thus it becomes pre-eminently a leavened, and consequently an unclean fluid, capable, as we well know, of causing disease, insanity and death when used as a beverage.

Two years ago, while in Cairo, Egypt, the writer asked the missionaries what kind of wine they used as communion wine in the societies which they have organized. They replied that their Church officials prepared the wine when they required it, by soaking raisins in water and pressing them. One of the missionaries said that when he told the Copts, or native Christians, that the Western

Church used fermented or "shop wine," as they called it, as a communion wine, "they were horrified at the idea." The day is not far distant when Western Christians will be as much horrified at the idea of using fermented wine as are their Eastern brethren, the Copts. We have only to examine carefully and discuss this question freely and fearlessly, and every one who is neither strongly confirmed in favor of fermented wine, nor unwilling to see the truth, will readily see that fermented wine has no place as a communion wine in the Lord's Church.

Very respectfully,

JOHN ELLIS.

Dec. 16th, 1886.

A LETTER TO A CHURCH COMMITTEE IN REGARD TO THE USE OF UN-FERMENTED WINE AS A COMMUNION WINE, BY A LAY MEMBER OF THE CHURCH.

"*Dear Brother*,—As you are the oldest member of the Church Committee, I take the liberty of addressing you, and of asking you if you will be so kind as to call the attention of the Committee to the consideration of the question of using unfermented wine at the most Holy Supper. It is a question to which, as you are aware, I have devoted a great deal of time in its investigation; and as a result I have become satisfied *that it is not right for me to use fermented wine* on such occasions.

"1st. Because the Lord in the administration of 'The Last Supper' most carefully avoided the use of the word, which has in all ages been known to *include fermented wine* as well as unfermented wine, and instead of calling the contents of the cup wine He specially designates it 'The Fruit of the Vine.' This fact, to say the least, is very significant.

"2d. Leaven and all things leavened were regarded as unclean in the Jewish Church, and the orthodox Jews even at this day, as a rule, do not use fermented wine at the Passover, but use unfermented wine; and I cannot regard it as possible that, if ever fermented wine was regarded by them as suitable, they would be found carefully using unfermented wine, when the fermented wine is in such general use as at present, and as it has been for many centuries. Now it is generally admitted by commentators, I find, and even by our brethren of the ———, that it was probably the Passover wine which the Lord took when He administered the Holy Supper. This it seems to me is very conclusive proof that He used unfermented grape-juice or wine.

3d. We have conclusive evidence that unfermented grape-juice has in all past ages been included under the generic name of wine in Hebrew, Greek, Latin and English, both in the Sacred Scriptures and in secular writings ; so that it is certain that even when the word wine is used, it is no evidence that it is fermented wine to which reference is made. This, together with the fact that the Ancients were at such care and pains to preserve unfermented grape-juice or wine (the very processes as described by Columella and other writers during the Apostolic days, I myself and a large number of others have found entirely successful methods at this day), are to my mind very conclusive facts ; for if, when the Lord was on the earth, there were actually in use two kinds of wine, one of which was unleavened, a harmless, useful and nutritious drink, which is strictly the product of the vine ; the other a leavened fluid which is never produced by the vine, and contains little or no nourishment, and which, when freely used as we can safely use unfermented wine, will cause drunkenness, insanity, disease and death, and I witness its effects or victims all around me ; how can I for a moment conclude that our Lord presented such a fluid to the lips of His disciples ?

“ If we turn to the writings of the New Church, we find that there is given to leaven and things leavened a bad signification—especially when the latter have not been purified by heat—uniformly bad. Swedenborg in the *T. C. R.*, No. 98, compares the effects of the doctrine of Faith alone upon the clergy to the effects of ‘ the vinous spirit called alcohol ’ on man, the one causing spiritual intoxication as the other does natural intoxication. Swedenborg gives us to understand that natural drunkenness corresponds to spiritual drunkenness ; and if this is true it would seem to be self-evident that the causes of natural drunkenness must correspond to the causes of spiritual drunkenness.

“ Then again, if we turn to No. 376 *A. E.* we find that Swedenborg, while treating especially of the Holy Supper, gives the full signification of wine to must ; and that it is to unfermenting must is beyond question, for it is to must as it drops down from the mountains, must as it is gathered in with corn, must as it is trodden out of the grapes, and must as it exists in the press. In the same number of the *A. E.* we are told that by *mustum*—English, must—‘ is understood every genuine truth derived from the good of love to the Lord.’

“ Can we, as Christians, need anything more to satisfy us, that

it is always proper to use in this ordinance the unfermented juice of the grape (or must), new or old?

"I know not of a single passage in the Bible where, when it is clear from the context that reference is had to fermented wine, it is ever spoken of favorably; nor do I know of a single passage in Swedenborg's writings where a good signification is ever given to wine, when it is clear that a reference is had to fermented wine.

"My investigations have satisfied me that the good wine of the Word and of the Writings is always unfermented wine; consequently, how can I partake of fermented wine, which in its effects on man (Levit. x. 9, 10), we are told is unholy and unclean.

"If you will be so kind as to present this letter to the Church Committee you will much oblige me. With kindest regards,

"I am truly yours, ————."

Extracts from a review published in the *South Australian Register*, on "The Foundations of Death," by Axel Gustafson.

"As there are many springs and fountains of life," he says in his preface, "so there are, doubtless, many foundations of death—deaths national, individual, intellectual, moral, and spiritual, as well as physical—but among them alcohol, if the true story of it is told by those who bear witness in this work, is pre-eminently a destroyer in every department of life, and therefore is truly the foundation of death."

"Chapter I., then, contains an historical account of drinking among the ancients. Here are to be found references to the evil results of drinking amongst the Assyrians, Babylonians, Medes, Persians, Jews, Egyptians, Greeks, and Romans. The Talmudic legend about Noah and the planting of the vine is old and well known enough, but it bears repetition and carries its moral:

"Bowed under his toil, dripping with perspiration, stood the patriarch Noah, laboring to break the hard clods. All at once Satan appeared to him and said, 'What new undertaking have you in hand, what new fruit do you expect to extract from these clods?'

"'I plant the grape,' answered the patriarch.

"'The grape! Proud plant! Most precious fruit! Joy and delight to men! Your labor is great; will you allow me to assist you? Let us share the labor of producing the vine.'

"The patriarch, in a fit of exhaustion, consented. Satan hastened and got a lamb, slaughtered it, and poured its blood over the clods of earth. 'Thence,' said Satan, 'shall it come that those

who taste of the grape shall be soft-spirited and gentle as this lamb.'

"But Noah sighed. Satan continued his work; he caught a lion, slew it, and poured the blood upon the soil prepared for the plant. 'Thence shall it come,' said he, 'that those who taste the juice of the grape shall be courageous as the lion.' Noah shuddered.

"Satan continuing his work, seized and slew a pig, and drenched the soil with its blood. 'Thence shall it come,' said he, 'that those who drink of the juice of the grape in excess shall be filthy, degraded, and bestial as swine.'

"This story reminds us of the modern fable, also somewhere in Mr. Gustafson's book, of the sober pig and the drunken man. They were lying on either side of a ditch, and both had rings—one on his finger, and the other in his nose. Somebody passed by and said aloud—'One is known by his company.' Instantly the pig got up and left.

"The lesson to be learned from the history of ancient nations with regard to drinking is that from the time of their giving themselves over to the practice their downfall began. All kinds of pains and penalties were ordered for drunkards, from the pouring of melted lead down their throats to heavy fines. The custom of kissing is said to have owed its origin to the desire of Roman husbands to ascertain whether their female relations had been drinking, an offense which was punished in Romulus's time by death, and subsequently by deprivation of the benefit of dowry. Notwithstanding the severe enactments which the wisest of the ancient legislators passed, the practice grew and, growing, uprooted the power of the States."

CHAPTER XXI.

FINAL APPEAL TO OUR BRETHREN AND SISTERS OF THE CHRISTIAN CHURCH.

IN regard to His Second Coming the Lord declares : " Behold I make all things new." In this New Age, the dawning of which we now behold all around us, men and women who are willing are to be renewed by receiving new light and new life from the Lord. The causes of the prevailing suffering, disease, deformity, insanity and premature death, or the bad habits, customs and all evils of life and the fables by which they are justified and upheld, are to be sought out, exposed and shunned as sins : and, as a consequence, health, beauty, sanity and longevity are to take the place of the suffering, disease, deformity, insanity and premature death which surround us on every hand at this day. Love of obedience to the Divine Commandments, love of the neighbor and love to the Lord are to take the place of the prevailing love of sensual gratification, money, vain show, and of rule without regard to use ; and thus humanity is to be rejuvenated and renewed.

The Church of the Future is to be strictly a reform Church, not simply as to doctrines, but especially as to life. And wherever, and in whatever organization, men and women are faithfully and conscientiously striving to shun evils as sins, in them is this New Christianity being manifested.

The great Methodist organization, commencing its existence soon after the Last Judgment, which took place in the spiritual world in 1757, sought earnestly to overcome the most prominent prevailing evils by teaching and leading its members to shun intemperance, extravagance and vain display ; and it has been a power for good in the world, and has prospered as to numbers as no other Church organization has prospered ; and to-day it stands at the very front of the grand reforms of this New Age ; and thus, without the full and clear light of the New Dispensation, warmed by the inflowing love or life from the New Heavens, it is nobly striving to teach and lead its members and the world to shun the use of intoxicating drinks, tobacco, and the vain and in-

jurious habits of women, and to protect the young from these evils; and it is also foremost in discarding the drunkard's cup from the Holy Supper, and in efforts to prevent the manufacture and sale of intoxicants as beverages. The Baptist, Presbyterian, Congregationalist and other church organizations, so far as intemperance is concerned, are following in the wake of the Methodist Church; while those old conservative organizations, the Episcopalian and the Catholic, are rapidly bringing up the rear—in our country and England at least.

We are told by Swedenborg that the angels rejoiced greatly that it had pleased the Lord to reveal a knowledge of correspondences so deeply concealed during some thousands of years. "And they said it was done in order that the Christian Church which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord."—*C. L.* 532.

"Doctrinals alone," says Emanuel Swedenborg, "do not constitute the external, much less the internal, of the Church, as was shown above; nor do they serve to distinguish Churches before the Lord; but this is affected by a life according to doctrinals, all of which, if true, regard charity as fundamental. For what is the end and purpose of doctrines, but to teach how a man should live? The several Churches in the Christian world are distinguished by their doctrines, and the members of these Churches have therefore taken the names of Roman Catholics, Lutherans, Calvinists, or Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrines, and would never have existed if the members of the Church had made love to the Lord and charity toward the neighbor the principal points of faith. Doctrines would then have been varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one to receive according to his conscience, while the language of their hearts would be, he is a true Christian who lives as a Christian, that is, as the Lord teaches. Then one Church would be formed out of all these diverse ones, and all disagreements arising from mere doctrines would vanish; yea, all the animosities of one against the other would be speedily dissipated, and the Lord's kingdom would be established on earth."—*A. C.* 1799.

While the Christian Church in this country, to a large extent, in many of its external organizations, is silent in regard to the evils of intemperance, and so many of its periodicals and clergy

are striving to justify the use of fermented wine as a communion wine, and even as a beverage, and some of them of whisky, our brethren in Great Britain are awakening to the importance of this question. Church Temperance organizations, with auxiliary societies, have been formed; and "Bands of Hope," in various localities, are energetically laboring in this great reform movement.

Shall we, of the Christian Church in this country, set our faces against this fearful evil of indulging in intoxicating drinks, and consequently put away drunkenness from our midst; or shall we, knowing and remembering that such drinks are the product of human manipulation and skill, or science aided by leaven, continue to cling to and lug along these flesh-pots from Egypt in our journey toward the Holy City? We pray for the peace of the New Jerusalem, and that the promises of increase made to her may find a speedy fulfillment on the earth. May not the day which we thus desire and hope for be hastened or delayed, as we ourselves shall prepare the way for it, by shunning evils as sins against God. We are told in the Writings of the Church that the "falsities of the former Church fight against the truths of the New" (*A. R.* 548), and "that the Church should at first be among a few, and should increase gradually among many, because the falsities of the former Church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed do not remain." With these words before us, can we believe it possible that the Lord in His Providence will permit Church organizations to prosper, as we all feel that our Churches should prosper, and cover the earth, while such organizations and their periodicals and clergy, so frequently either keep silent in regard to such evils or are direct advocates of the drinking of intoxicating liquors, of smoking and chewing tobacco—a terribly poisonous substance—and of the pernicious fashionable habits so destructive to our race; thus either tolerating or directly striving to perpetuate during the endless ages to come, drunkenness; filthy habits; a polluted atmosphere for men, women and children to breathe; deformity; disease; and the destruction of a large portion of the children before they are five years old, and permitting few to reach advanced age. These evils, as we have heretofore intimated, have come down to us from a perverted age of the world and a fallen state of the Church, and we must put them away as sins against God. What a dreadful thing it is to strive to justify them from a religious standpoint, and thus to perpetuate them from generation to generation!

What a fearful thing for humanity, if the Christian Church of this New Age, the Crown of all the Churches, were to prevail rapidly and spread over the earth, hugging to her bosom the monstrous evils we have named above; or, at least, allowing them to prevail without one word of rebuke, and thus perpetuating them. We can stand aloof, my brethren, from the great reforms of this New Age; indeed, we may oppose them if we will; but let us not forget that by so doing we shall be hindering, as far as within us lies, the Lord's work on earth, by cherishing and defending the falsities of the former Church within the New; and opposing and discrediting the New Jerusalem now descending from God out of Heaven, which is making all things new. Light has come into the world, showing us many evils that were before esteemed good; and that light will condemn us if we walk not according to it. These great reform movements did not exist and could not have existed before the Last Judgment in 1757. They are clearly of the New Jerusalem; we may not be, for it requires life as well as faith to make a man a genuine Christian. We must shun evils as sins—shun them in our external lives, and discountenance them in others by our example, if we would enter the Holy City. It is not well for us to deceive ourselves or others.

The State Board of Public Charities in the State of Massachusetts make this significant statement: that in the careful breeding of cattle ninety-six per cent. come to maturity, and that of horses ninety-five per cent. come to maturity even in this northern climate; but in the breeding of children less than sixty-five per cent. come to maturity.

Only think of it, dear reader. Seven times as many of the human race, whom the Lord has endowed with freedom and reason, die before reaching maturity, as die among cattle and horses; and this is not the worst feature of the comparison which can be made; for of those which reach a mature age among the above animals, if their lives are not taken, and they are not abused by man, almost all will be healthy, strong and well-developed, and finally die of old age; while among the human species, almost all inherit a tendency to some one or more of the various diseases which afflict humanity, and a majority cannot be regarded as healthy; nearly all are subject to serious periods of suffering, if they do not suffer more or less almost constantly from the time of birth to the grave. Insanity is also fearfully prevalent, and deformity is not uncommon among the men. Among the women it is very difficult to find a single beautiful, symmetrical, graceful human

form ; for deformity is the rule ; alas ! too frequently voluntarily induced ; as in the case of the deformed waists which are almost universal.

We judge of the age of a horse by his teeth. What success would we have in judging of the age of middle-aged men and women by their teeth ? Why, it often happens that by the age of forty or fifty years, when they should be in their prime, they have no teeth ; but if they are more fortunate, it very frequently happens that the teeth are so crowded and decayed, or so many of them gone, that we should find them a very poor criterion by which to judge of the age of the individual.

Now, dear brethren, this direful state of things—this deformity, insanity, suffering and premature death, is the result of causes both spiritual and physical—is the result of the violation of the laws of spiritual and physical life and health, in consequence of the abuse of the freedom and reason with which the Lord has endowed us. We cannot attribute it all to ignorance, for the animals are ignorant, but comparatively healthy. A large portion is due to the evils of a long line of ancestors ; but, insomuch as we violate the laws of spiritual and physical life we individually are responsible, and we are responsible for the example which we set to others. How important for us, how important for the world around us, and for our children and our children's children for ages to come, that we realize our responsibility and shape our lives accordingly. Can you, dear parents, see your own child suffering and dying, while the offspring of the animals around you are so generally healthy and grow to maturity, without feeling that some little responsibility rests upon you, and without being moved by sympathy for the children, whom the Lord has entrusted to your care, to inquire earnestly into the causes which have produced the suffering and death of your little ones ? You will not have to inquire long, to find that to gratify perverted love of approbation or vanity, and perverted appetites and passions, habits are voluntarily followed which are fearfully destructive to our race.

We think we can say, without any danger of having our opinion called in question by any one who has patiently and carefully examined into the causes of the physical suffering, deformity and premature deaths around us, that tight lacing among our women impairs the physical development and stamina of our race more than any other evil ; for it saps the very foundations of life, by preventing the development of the young, before they are born ;

and by too frequently depriving them of proper nourishment after birth. The women of the Christian Church have here a work to do which they should not neglect. This fearful evil, which is so destructive, should be put away and shunned as a sin. Idleness among the young women is also a great evil with many, and prevents the development of the body.

But beyond all question, the use of intoxicating drinks which have their origin, as we have seen, from hell, demoralizes and depraves men, and causes more insanity, mental suffering and wretchedness than any other evil. While so many of the Church organizations and their pulpits and periodicals are either shunning this subject, or directly justifying and thus encouraging the use of intoxicating drinks; and so many of our clergymen are vindicating the use of fermented wine as a communion wine, and some even as a beverage; other religious organizations around us are alive to the importance and duty of shunning this evil. We ask our brethren to consider seriously the following paragraph which we take from the New York *Tribune*:

"The Methodist Conference which closed its sessions in Portland, Me., last week, adopted a striking report on the evils of intemperance. The charge was made that more than two-thirds of the murders committed can be laid at rum's door. Fifty per cent. of all the insanity comes from strong drink. Seventy-five per cent. of all criminals become such while crazed by drink, and ninety-six per cent. of all the tramps and worthless youth of the land swarm from drunken homes. It costs for the support of 63,000 churches, 80,000 ministers, all public schools and colleges, all missions, all benevolent work in the United States, and the support of the National Government, not over \$500,000,000 a year. It costs for 250,000 dram-shops, 400,000 liquor-sellers, over 300,000 criminals, 800,000 paupers, 30,000 idiots, nearly 70,000 drunkards' funerals, and to maintain the orphan asylums, reformatories, etc., more than a billion a year. Who is responsible for all this waste of money, and health and life? The Church of Christ is largely responsible; for the Master has said to His Church, 'Ye are the light of the world, ye are the salt of the earth.'"

There are millions of people in the United States, who belong to no Church, who do not regularly attend Church, and who believe the doctrines of no religious body. They have discarded many false doctrines, but have no accurate knowledge of true doctrines, excepting a general acquaintance with the Command-

ments of the Decalogue, and the precepts enunciated by the Lord when He was on earth, and for these they entertain more or less respect. They are not hypocrites, and many of them are intelligent men and women, and live orderly lives. They generally respect people who live good lives, and will listen attentively and approvingly to earnest practical preaching which inculcates a good life. Here, then, in our own country, living in our very midst, are people enough in this Gentile state, to form a nation, which, standing by itself, would command the respect of the world. The New Christianity has true doctrines, and the most valuable precepts of life which can be rationally seen to be true—true in the light of truth itself; and the clergy of all denominations around us, are steadily and surely becoming acquainted with these Heavenly Doctrines.

Why is it, then, that Church organizations do not make more rapid progress among this multitude, to all appearance so admirably prepared for a reception of clear and rational doctrines? Have we, who have received more or less fully these beautiful revelations, cast any stumbling-blocks in their way? Have clergymen and writers done so? These are questions well worthy of our consideration. If the reader will pardon him, the writer will give a little of his own history. Although the son of a deacon of a Church, he never united with that Church, but early began to doubt many of its doctrines; and at thirty years of age, he belonged to the great class of Gentiles, if you please to call them so, to which he has alluded. While practising medicine in a Western city, two of his patrons, one a lady and the other a gentleman, lent him Professor George Bush's "Reasons," and Swedenborg's "Heaven and Hell," both of which he read. About that time some lectures which he attended were being given by a clergyman, and in this way he soon became deeply interested in the Writings of Emanuel Swedenborg. His business partner, similarly situated, also commenced reading about the same time. It was soon known by the members there, that we were reading the writings with some interest; and soon afterward we were invited to a Church "sociable," which we attended. During the evening, fermented wine was passed around to the company present, and offered to us. We were shocked beyond measure, and quietly spoke to the clergyman in regard to it, there and then; when, to our surprise, he justified its use, quoting for that purpose some passages from Swedenborg, and then drank of it himself along with others of the company.

When the writer was about eighteen years old, his father gave up the use of intoxicating drinks, and signed a pledge never to use them again, and his son followed his example. In looking back over the years which have since passed, at his own life and the lives of his acquaintances, if there is one thing standing out boldly above all others for which he to-day specially feels thankful to his father, it is for the example which he then set him. We know that it is not every child who follows the example of his parents; but many do, both in good and evil. That pledge the writer conscientiously kept. When a young man, away from kindred and home, and traveling for months among strangers, he was often asked to drink, even by ladies; but that pledge was—what the Church should be to all its members—a protection against the debasing evil of drinking and drunkenness.

There are millions of men and women in our country, who belong to no Church, but who have taken a pledge to abstain from the use of intoxicating drinks, honestly feeling that it is wrong to use them; and who, we have every reason to suppose, are conscientiously keeping it, and are thereby shielded and protected, not only from drunkenness, but from many other evils; for Swedenborg teaches us that when a man conscientiously shuns one evil as a sin, the Lord strives to and does keep him in the effort to shun all evils. Here, then, is good ground for the reception of the rational doctrines of the New Christianity, which are gradually permeating all Church organizations, and a vast field ready for the seedsman. But we ask you, intelligent reader, if a minister, missionary, writer, layman, or periodical—with, as it were, the most clear and beautiful revelations of Divine Truth in one hand, and a glass of intoxicating wine, beer, or perhaps whisky in the other hand—is likely to command the respect, or even seriously attract the attention of many of this great army of total abstinence men and women dwelling among us? Is this not a dreadful evil, a hindrance to the Church's progress, and a stumbling-block to many conscientious men, which we, as Christians, should remove out of the path of others, by putting it away from our lives and from our communion tables?

Again, there is scarcely a man or woman in this great multitude, who does not recognize the fact that the use of tobacco is a filthy and injurious habit, totally unbecoming a Christian man; a large number of total abstainers from intoxicating drinks abstain also from the use of tobacco, because they feel that it is injurious to health, and consequently wrong to use it. There are very few in

the community who, whether they use it or not, do not recognize and will not acknowledge that its use is injurious, and that it is really an evil which should be put away. Now, with the glorious doctrines in our keeping, that "all religion has relation to life, and that the life of religion is to do good," and that to shun evils as sins is to do good; what is the example so frequently set by even venerable and deservedly esteemed members of our Church organizations? Is it such as will command the respect of this large class of our citizens who totally shun the evils we are considering? If these men to whom we may best appeal, judge the doctrines offered for their acceptance by the teaching and example of those who hold and advocate them, will they not be repelled by the consciousness that, instead of advancing to a higher plane of life in the Church, they will be abandoning good for evil, and descending to a lower plane? The teaching of men who justify, and thus encourage the use of intoxicating drinks and tobacco, can never command the respect of total abstinence men and women. The Church will not grow as she should till she is purged from the old leaven.

Doubtless, many remember the anecdote which was told of a prominent member of a Church, who met his pastor as he was about entering the pulpit, and, whispering in his ear, said: "Be very careful and not say anything in your sermon about the manufacturing, sale, and use of intoxicating drinks, for Mr. —, the distiller, who contributes largely to the support of our Church, I see is present." "Well," replied the clergyman, "what shall I preach about, if I may not speak of such an evil?" "Why," replied the member, "preach about anything—anything else—preach about the Mormons; there is not a single Mormon in our congregation."

But preaching which purposely shuns the habitual evils of life, such as the selling and using of intoxicating drinks and tobacco, and of tight lacing—evils which are so fearful in their consequences as to lessen the vitality of our race, and to impair the health, and even to destroy the lives of men, women and innocent children—does not to-day command the respect of the vast multitude of intelligent men and women, who, belonging to no external Church organization, are shunning these evils. Evils in our day are brought to light and made more clearly manifest than they have been in past ages, and intelligent men who would be likely to receive the doctrines of the New Christianity, see them when properly presented by preaching, and respect those who shun them

in their lives. Here then is good ground for the seedsman who shuns evils, and thus sets an example to others.

Herein, it seems to the writer, lies the power of the Methodist Church among those outside of Church organizations, and the reason why it has made such progress in the world. It has been foremost in denouncing evils, and active in every great reform movement. It gave forth no uncertain sound as to that "sum of all villainies," human slavery, and it was a power in the land for good in the contest that resulted in its final overthrow. In regard to the terrible evil of intemperance, the Methodist Conference fearlessly declares, as on a preceding page, that "The Church of Christ is largely responsible" for all of the resulting waste of money, and health, and life; "for the Master has said to His Church, 'Ye are the light of the world, ye are the salt of the earth.'"

As to the use of tobacco, the testimony of the Methodist Church is almost unanimously against it; and it has not feared to grapple to some extent with the injurious and destructive habits of women, to point them out, and to call upon its members to shun them. And yet we should remember that most of its members are living only in the dawning light of the New Jerusalem, and do not even recognize the source from which the light of this New Age is coming; but we know that those who strive to live in accordance with the truths which they already see, are, as a rule, the first to recognize other truths when they are presented; consequently, as might be expected, we have good evidence that the light of this new day is permeating this Church rapidly. There are several other Churches not far behind the Methodist Episcopal Church in their condemnation of the drinking of intoxicating wine; and,

consequently, they are becoming arks of safety against the flood of drunkenness, and a host of other evils intimately connected with wine and whisky-drinking. Is it strange that fathers and mothers who love their children, and care for their future happiness and welfare, feel safe in a Church where they are taught by the pulpit and press, and by the precepts and example of its members, to shun the use of intoxicating wine—to say nothing of whisky—and have no desire to join a Church which, by its pulpit and its press, is generally either silent or justifying the use of this fearfully poisonous and destructive drink; and whose members, even to its clergy, not unfrequently set an example to the young by openly using it? Should not clergymen who love intoxicating drinks, tobacco or opium, and are not willing to give up

their use, stop and consider whether it is not their duty to step down and out of the pulpit and cease to be a hindrance to the inflowing of new light and life from the Lord. If the blind lead the blind, both will fall into the evils or the ditch, for the truth as to such evils as using intoxicants and tobacco can only be clearly seen as men shun evils as sins. Will intelligent fathers and mothers who are careful about the influences to which they subject their children, long endure clergymen who indulge in the evil habits of using tobacco and intoxicants, as the teachers and examplers of those who are so dear to them, and for whose training they are responsible?

A recent writer says truly that, "Entire abstinence insures safety; nothing else can. It is a great act to reclaim a drinking man, but how much greater to keep a young man from the use of intoxicating drinks."

If our clergy are indulging in injurious, and consequently evil habits and practices, it is the duty of laymen, who see the truth, to place it before them, and if need, to call them to repentance. Even though the clergy may not lead, at first, in the warfare against such external evils as we have been considering, yet their support is necessary, and in due time we shall have it. It is their province to lead in good works and minister in holy ordinances, and so we hope and believe it will be with our ministers whom we honor and love for the sake of their office. When the battle has fairly begun, and the clergy, seeing the truth and freed from their old prejudices, shall have taken their proper place among the leaders of the Lord's host in its conflicts with those evils which are destroying the bodies and souls of men; then, then, indeed, the victory will be assured. Then the Church of God, a well-marshaled army, fighting in solid phalanx on the side of truth and love, of justice and mercy, of temperance in all good uses and total abstinence from all evil uses, shall go on from victory to victory, till the drinking of fermented wine and whisky, and the chewing and smoking of tobacco, and tight dressing and fashionable idleness are forever banished from the Church and the world.

No man or soldier ever enlisted in a more noble or more worthy cause than this. The enslavement of a man by his fellow-man is bad enough, but it is only natural slavery after all, for the slave is free to will and to think rightly; and if he is so restrained that he cannot always do what he believes to be right, it is not his fault. His understanding may be unclouded by his bondage, and his will

left free ; but oh ! how different from all this, how much more fearful is the slavery which results from the use of intoxicating drinks and narcotics, where the strongest will is powerless and the clearest intellect is clouded until the truth cannot be recognized, or if seen is denied.

Stand, kind reader, as the writer has done, by the bedside of men of naturally strong wills and clear intellects, as they are recovering from an attack of *delirium tremens*, and behold the utter desolation of the poor slaves, and the despair with which they look forward to the future ; then answer if African slavery is not tame when compared with the wild, mad slavery which results from the indulgence in fermented liquors. A very intelligent man whom the writer had just attended during an attack of this disease, was asked to give a history of his connection with intoxicating drinks. He replied that when a young man he found that he was getting too fond of such stimulants, and he resolved to abandon them forever, and for fifteen years he never tasted them. In the meantime he married, and became the father of several children. One evening, when he and his wife were visiting some friends, the lady of the house passed around some fermented wine, and invited him to take a glass. "For the first time within fifteen years," he said, "I was seriously tempted to drink. I turned to my wife, and asked her if I should take a glass ; she replied that she did not think one glass would hurt me ; but that one glass was my ruin. My old appetite returned with renewed strength, and you know the result." Alas, poor man ! The writer knew but too well the sad results which had flowed to him and his distressed wife and children from that one glass of fermented wine, presented by a lady friend ; for during one attack of *delirium tremens*, in an attempt to escape from imaginary foes, he attempted to kill himself, by springing with all of his strength and striking his head against a door-frame, laying his scalp open for several inches ; and on another occasion he was insane for several weeks after an attack. Little did that lady dream of the dreadful injury she was doing her middle-aged guest by presenting him with a glass of wine ; little does any lady know of the harm she may do to any one, especially to the young, when she presents this seductive fluid to their lips. Let us all remember the words of Holy Writ : "Woe to him that giveth his neighbor drink ; and putteth thy bottle to him."

And now, dear brethren and sisters of the Christian Church of every organization, we have seen that the Word of the Lord, as

translated by Emanuel Swedenborg, teaches that a "drink that maketh drunken" is unholy and unclean, and we know that fermented wine will cause drunkenness : we are taught in the Writings of the Church that all substances which are poisonous and will harm and kill men, have their origin from hell, and we know that fermented wine has in all ages done this and is doing it to-day all around us : and Swedenborg actually compares such wine as causes drunkenness to falses from evil, as we have seen : and we know that it produces natural drunkenness and insanity, as falses from evil do spiritual drunkenness and insanity. We are clearly taught by the sciences of this day, and by abundant observation, that the use of fermented wine is not only entirely unnecessary during health, but also that it tends to pollute, disease and destroy the material body, and to cause the most fearful mental perversions, not unfrequently even to insanity. Knowing all this, as many of us certainly do, can we consistently—conscientiously if you please—continue to partake of leavened or fermented wine in the most holy ordinance of the Lord's Supper ? Some of us we know have not unfrequently felt that it was almost, if not quite, a profanation to partake of such a fluid, and have even absented ourselves from the Lord's Table for this reason. Now, is such a course right, and have we done our duty ? Have we, before doing this, requested the societies to which we belong to furnish unfermented wine for such members as have conscientious scruples against using fermented wine ? If we have not done this, should we not do so before absenting ourselves from this most needed ordinance ? As members of societies, we have rights which our brethren are bound to respect ; and we should remember that they have rights which we are equally bound to respect. Those who conscientiously desire to use fermented wine, if there are any such, should certainly have the privilege of doing so. The freedom we desire for ourselves we should cheerfully grant to others in the bonds of charity, for in no other way can unity be preserved in the Church.

In concluding this work, the writer desires to repeat that it is his settled conviction, that the strongest bulwark of the present drinking habits, and the consequent drunkenness which exists around us, is found in the use of fermented wine at the communion tables in our Churches ; for its presence there, especially its exclusive presence, gives it character and credit everywhere where the influence of the Churches which use it is felt. The use of fermented wine as communion wine is a fearful evil and source of "woe" to the Christian Church, a cruel injury to some of its

members, an injustice to others, a temptation to the young, and a stumbling-block to multitudes who otherwise might be attracted to the Church by the beautiful and rational doctrines, with which the clergy at this day are rapidly becoming acquainted, which have descended from the Lord out of heaven to purify, heal and bless the nations of the earth. Let us never rest until this evil is put away from the Church and from the world.

SPECIAL NOTICES--BOOKS--UNFERMENTED WINE.

A copy of this work (*The New Christianity*), printed on heavy paper and neatly bound in cloth, will be sent, postage paid, on the receipt of One Dollar—a discount of twenty-five per cent. to dealers. One copy on thin paper, in a paper cover, will be sent, postage paid, on the receipt of fifty cents; or three copies to one or more addresses for One Dollar. Address Dr. JOHN ELLIS, either at Edgewater, Bergen Co., N. J., or at 157 Chambers street, New York, N. Y.

THE TOBACCO PROBLEM, by Meta Lander (Mrs. Margaret Woods Lawrence), published by De Wolfe, Fiske & Co., 365 Washington street, Boston, will be sent by the publishers, postage paid, for \$1.25. This book, without fail, should go into every family, Sunday-school, school and college library in our country, in the estimation of the author of the present volume; and parents, clergymen, and teachers should see that it is placed in such libraries and read by the young—and old, too.

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